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History
of
Wilmington Presbytery

WILMINGTON, NORTH CAROLINA

1868-1968

Centennial Celebration

NOVEMBER 21, 1968

FIRST PRESBYTERIAN CHURCH

WILMINGTON, N. C.

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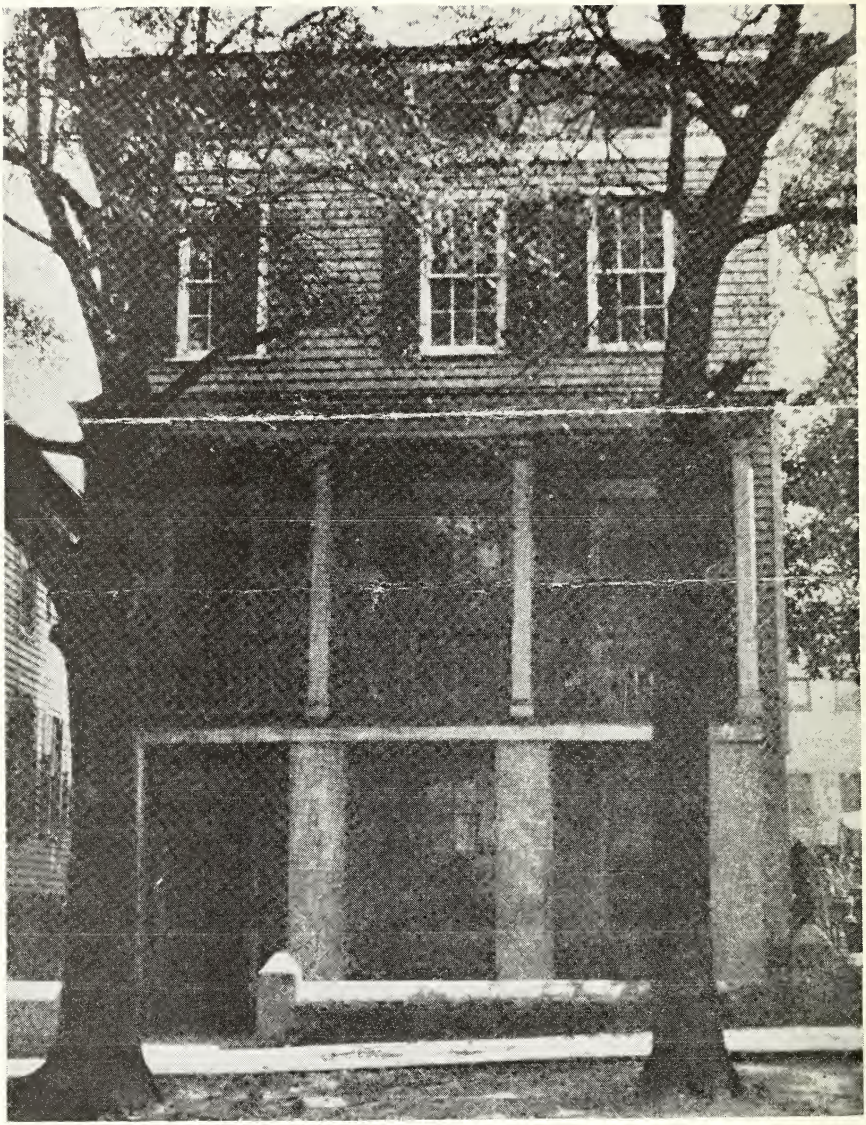
WILMINGTON, N. C.



Residence of Patrick Murphy, Esq., in which the Presbytery of Wilmington was organized on November 21, 1868. (The building, which stood at 8 North Fourth Street, has been torn down.)

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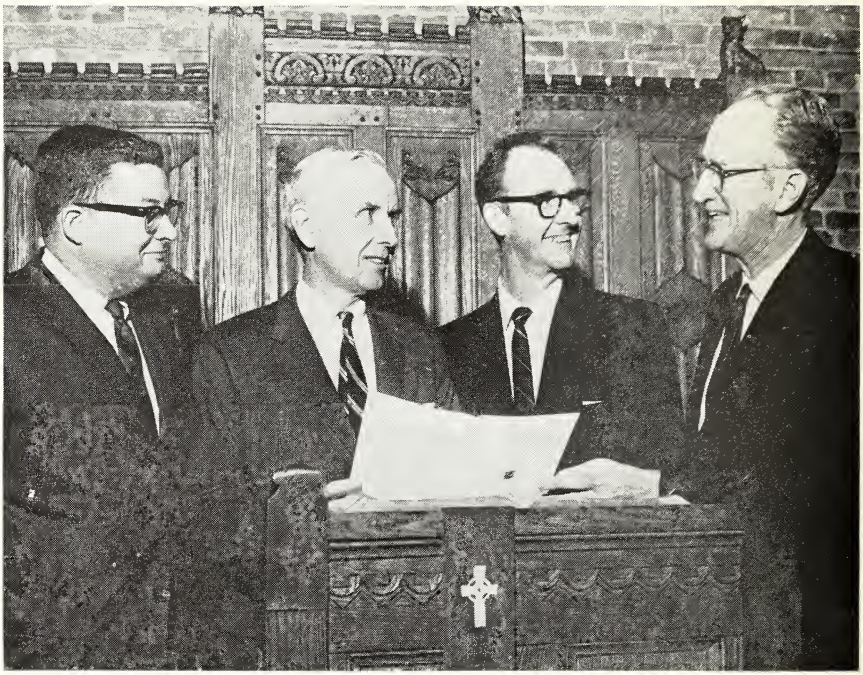

Wilmington Presbytery Centennial celebration in Wilmington, First Church, November 21, 1968. Left to right: Rev. Jerome C. Jones, Pastor, First Church; Leslie N. Boney, Jr., Elder, First Church, Moderator Presbytery; Rev. James B. Tubbs, Exec. Secy. Wilmington Presbytery, Retiring Moderator; Dr. Ben L. Rose, Prof. Homeletics, UTS, Richmond, Va. and speaker for inspirational address. Dr. Harold J. Dudley absent when photograph was taken. (See page 26.)

THE 238th STATED MEETING OF WILMINGTON PRESBYTERY

First Presbyterian Church, Wilmington, N. C.

NOVEMBER 21, 1968

Centennial Celebration 1868-1968

Organ Prelude

9:30 a.m. Organization of Presbytery
Roll Call, Quorum determined, constitution of Presbytery
Election of Moderator-Nominee: Mr. Leslie N. Boney, Jr. (Wilmington First)
Introduction of Visiting Ministers
Report: Sub-Committee on Program (James B. Tubbs, Chmn.)
Announcement and Welcome—Host Church
Appointment of Standing Committees:
a. Bills and Overtures—James B. Tubbs, Chmn. (2 others)
b. Leaves of Absence—(3 persons)
c. Resolutions and Thanks—(3 persons)
Communications—Reading and referrals
Commission Reports (admitted to Record)

10:15 a.m. Organ Voluntary—Charles Woodward, Organist—Selected

10:30 a.m. *Special Order of the Day*
Inspirational Address—"1968 in the Light of Yesterday and Tomorrow"—Dr. Ben L. Rose
Hymn and Prayer

11:30 a.m. *Historical Address*—Dr. Harold J. Dudley
Necessary Announcements

12:15 p.m. Recess for Luncheon

12:30 p.m. Luncheon

1:30 p.m. Reconvene
Retiring Moderator's Sermon—James B. Tubbs
Sacrament of The Lord's Supper—The Session of Wilmington, First Church, assisting, conducted by Jerome C. Jones and Retiring Moderator

2:15 p.m. *Recognition of The Family of Colin Shaw, First Moderator*
Recognition of The Family of Robert Tate, Pioneer Minister

2:30 p.m.—Nominating Committee Report and Election of Commissioners to 1969 General Assembly
Report: Commission on Minister and His Work
Report: Council
Report: Presbytery Boundaries Study Committee
Report: Christianity and Health Committee
Unfinished Business
Report, Standing Committees:
1. Leaves of Absence
2. Resolutions and Thanks
3. Bills and Overtures
New Business
Reading and Adoption of Minutes
Time and Place of Next Meeting:
(Friday) January 31, 1969, White Plains, 9:00 a.m.-1:00 p.m.
Adjournment with prayer

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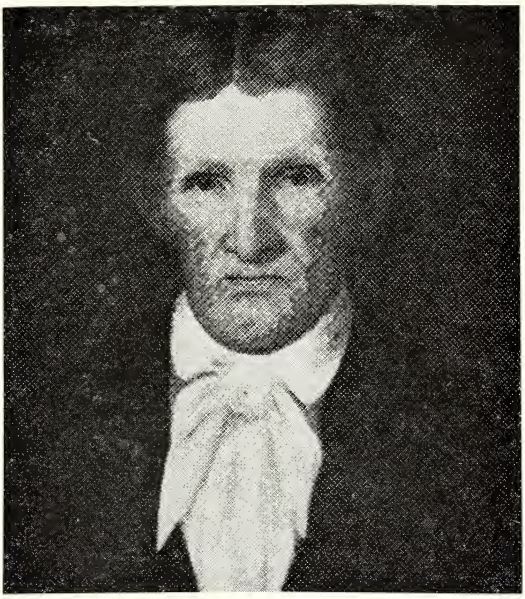
BIOGRAPHICAL SKETCH OF THE LIFE AND LABORS OF REV. ROBERT TATE



REV. ROBERT TATE

The two streams of Presbyterian, immigration — Philadelphia and Wilmington — met in after years in the person of Rev. Robert Tate, Pioneer Presbyterian Preacher for the Lower Cape Fear region! But we are getting ahead of our story.

William N. Tate, immigrant, married Miss Mary Roan. He settled in the Hawfields, Alamance County, North Carolina. To them were born eight sons and one daughter, Mary, who married Mr. Strayhorn, at Hillsboro. Three sons settled in North Carolina, Samuel at Mebaneville, one brother at Beatties Ford, and Robert, born May 3, 1774, who was affectionately called, "Father Tate," by the Presbyterians of the Lower Cape Fear region.

Robert Tate, son of William N. Tate and Mary Roan Tate, was educated at Dr. Caldwell's famous classical school — Old Caldwell Institute. Dr. Caldwell educated lawyers, statesmen and clergymen. Five of his pupils became governors of states, a number rose to the bench, many were physicians, and fifty became preachers. The older generation of ministers said their fathers told them that Mrs. Caldwell made the preachers. She, by her motherly spirit won the hearts of the students, and by her piety and zeal for the Kingdom of Christ encouraged the fifty students, who became Pioneers for Christ, to dedicate their lives to the service of the Great Teacher. Therefore Eastern North Carolina is indebted to Mrs. Caldwell for her beloved minister. Father Tate!

When about the age of 21 years, Robert Tate was licensed by the Orange Presbytery to preach the Gospel, at the Hawfields church April, 1796. No field was assigned to him, and he was left to make his own selection.

An incident mentioned by himself in a brief memoir published some years ago directed his attention to Onslow county. A young friend who was associated

with him in Dr. Caldwell's school invited him to visit his father's residence in Onslow county with a view of preaching the Gospel in that then destitute section, where but few Christians of any name were to be found, and a Presbyterian was unknown. Imbued with the true missionary spirit, the young licentiate mounted his horse with saddle-bags packed with a change of suits, with the Bible and hymn book, and set out on his lonely and then somewhat dangerous journey. We can hardly in these days of improvements, when by rail and otherwise the country can be traveled with ease and comfort, sympathize with a stranger who, equipped as above, left for the first time the parental roof.

The pleasant associations of home, where Gospel privileges and Christian institutions shed their hallowed influences around, given up to encounter the wilderness, the swamps and bays, where the deadly malaria prevailed, and the curtains of death hung in graceful festoons from every branching tree.

So, an "up-country man," whose imagination has been plentifully fed by tales of horror and "chimera dire" of the low country, it was no small undertaking in the year 1796 for a young man of Father Tate's age and raising to encounter the difficulties of the way, to say nothing of his receptions by the rude people of a minister of the Gospel, and that, too, Presbyterian, a name almost unknown in this section of the country at that time.

The nearest and only organized churches then in existence in this section of the country were: the Grove church, near Kenansville, and Black River Chapel, in New Hanover County, the latter of which was organized before the Revolutionary War, and was served successively by Messrs. Bingham, Tate, etc.

After laboring diligently and faithfully in his chosen field for almost 3 years, he was ordained by the Presbytery of Orange at Rockfish in 1799; and a church was duly organized at that place in the fall of the same year, to which Father Tate ministered many years, showing the good seed broadcast and watering the same with many tears.

The work of the Lord found access in the hearts of many in this and adjoining section, and, as the fruits of Father Tate's labors, churches were established at Hopewell and Keith, and since then as off-shoots, Mount Williams, Pike and Mount Zion churches.

Father Tate labored many years at Black River Chapel, Brown Marsh and other localities, where the standard of Presbyterianism was unfurled, and Gospel institutions were sustained and perpetuated by his instrumentality.

This venerable servant for many years bore the burden and heat of the contest for Christ, in His cause, in the region of country designated above almost alone, and his worthy name and fair reputation have been properly appreciated by the people to whom he ministered for so many years by embalming his name in almost every family in the section of the country.

The name of Robert Tate, outside of the family connections, will not die out with this generation.

Father Tate was married twice, first to Miss Margaret Bloodworth, of New Hanover, and second to Elizabeth Hunter, of Duplin County. He had issue from both, and they were the heirs and inheritors of an honorable name and many Christian virtues.

Much could be said in the way of Commendation of his virtues as a man, as a Christian and as a minister of the Gospel, whose good offices to number, kindly acts and generous forbearance to all persons, relatives, friends and servants, gained for him a reputation and endeared him to all who enjoyed his hospitality and fell under his Christian example.

Much, very much more, might be said, and truthfully said, of this venerable father in the way of praise, but we are only giving a sketch of his life, and we

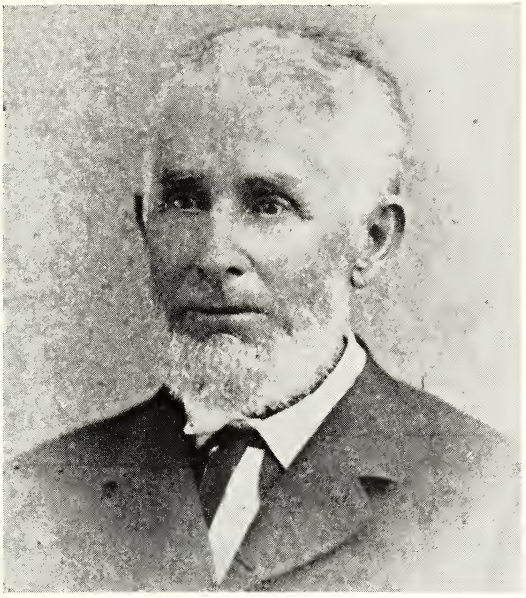
must study brevity. A few words as to character as a preacher will close this account. His education for that day and time was the usual required by the Book — that he improved and cultivated his mind may be inferred, as he taught school as time and opportunity offered him suitable facilities. He seemed, however, never to have aspired to a high grade of scholarship, nor to have felt its necessity from his surroundings.

That he approved and encouraged in others what seemed a defect in himself admits of no doubt, as he gave his own sons a liberal education at our State University. His library was never extensive, but what books he consulted were thoroughly mastered. The Bible, that Book of Books, was his treasury of knowledge. Thence he drew not only his inspiration, but his knowledge. Possessing a most retentive memory, he stored his mind with a vast amount of textual furniture, with which his sermons abounded. He was a practical, rather than a doctrinal, expositor. Not that he was deficient in any of the great and fundamental doctrines of the church, for he sometimes indulged in polemical re-encounters, when his opponents were made sensible of his accumulated store of knowledge, and the sharpness and keenness of his theological blade. Doctrines were not his forte, nor to his taste. His habits of life, his secular calling, that of a farmer (this came as believed a necessity of the times), and daily associations bent his mind to practical things. Hence his pulpit performances partook more of the narrative than expository style, in which large portions of the Scripture history and biography were incorporated in his discourses. This method of preaching prevailed in his day, and was the acknowledged pattern set by the Saviour and his immediate followers — so he thought and acted. We are not called upon to criticize, but to narrate; hence our picture.

Father Tate's example and influence in the churches is a legitimate topic for reflection. That his example was salutary, need not be questioned; that his influence was extensive and enduring, the churches that were organized by his agency abundantly testify. Thus his name has become a household word, associated as it is with all that is lovely and of good report. Though being dead, he liveth in the memory of God's people as the indulgent parent, the generous friend, the wise counsellor, the humble disciple, and the successful minister of Christ. His death occurred in 1866 at the residence of his son, Thomas Tate, Rocky Point, New Hanover County, N. C., aged 92 years.

By REV. COLIN SHAW

THE REV. COLIN SHAW, PREACHER AND PATRIOT



REV. COLIN SHAW

During the last half of the 19th century, the Rev. Colin Shaw functioned as an institution in the Cape Fear and Black River sections as a minister, missionary and Southern Patriot. There was hardly a Presbyterian family between Fayetteville and Wilmington who had not at least one member baptized, married or buried by this venerable clergyman.

The Rev. Colin Shaw was born in Fayetteville, N. C., on August 16, 1812, and was the son of John Shaw and Frances Faison Shaw. His maternal grandfather, Henry Faison, was one of the pioneer settlers of Duplin. John and Frances Shaw had three other children: Ann, Elias Faison, and Henry Faison. John Shaw was the son of Colin Shaw who migrated in 1747, from the Isle of Jura in Scotland, to Cumberland County, N. C. John Shaw had one brother Elijah Shaw. The Rev. Colin Shaw's brother, Elias Faison Shaw was a practicing physician, near Turkey, N. C., and married his cousin Arabelle Faison. He was a lieutenant-colonel in the Confederate Army.

Colin Shaw was reared on a farm between Cross Creek and the Cape Fear River. In 1825, his family moved to a farm on Hood's Swamp, in Sampson County, where his mother, Frances Shaw, later died. The father migrated to Georgia, and the oldest sons, Colin and Henry moved to Fayetteville. Henry later died while employed as a clerk by a merchant, Hugh McLaurin, in Fayetteville, N. C. Colin was employed for three years in the post office under the postmaster, John McRae.

Colin Shaw had probably attended some of the local schools earlier, but he began his literary course at the age of 21 at Donaldson Academy, which was operated at that time by Dr. Simeon Colton. He later entered the University of Norh Carolina, at Chapel Hill, where he graduated in 1838. One of his classmates and friends was the Hon. George Davis, of Wilmington, who was

later to become Attorney-General of the Confederate States. In 1838-39, he attended the Union Theological Seminary in Virginia, and in 1840, he attended Columbia Theological Seminary. In 1841, he returned to the University of N. C. and received his master of Arts degree.

In 1841, Colin Shaw was licensed to preach by the Fayetteville Presbytery at South River Chapel near Garland, N. C. In the fall of the same year, he was ordained at the historic Black River Chapel, near Ivanhoe, in Sampson County, and the committee appointed to conduct the services was made up of the following: the Rev. Robert Tate, the Rev. William Brobston, the Rev. Archibald Baker, and the Rev. James Kerr.

In 1842, the Rev. Colin Shaw was married to Phoebe Bannerman, the daughter of George Bannerman, of Kerr, in Sampson Co. The Bannermans (actually McGregor) were also sturdy old Scottish settlers, who settled on South River and became plantation people. The Shaws built a home in the Lake Creek Section of Bladen County, where they were known far and wide for their hospitality and were always surrounded by people who had a talent for excellent conversation. Mr. Shaw served as pastor of Black River Chapel and South River Chapel for many years. He possessed a very fine library (many books are preserved by descendants) and was considered the most widely-read minister in the N. C. Synod. He was also a fox and deer hunter and an ardent fisherman.

The Rev. and Mrs. Colin Shaw had the following children: Washington Irving, Frances, Mary (Molly), Phoebie (died young), Heman (died young), Neil Graham, Henry Elias, William and Leslie.

At the beginning of the War between the States, the Rev. Colin Shaw resigned his pastorate and joined the Confederate Army as a Chaplain of the 18th N. C. Regiment. He was later made Chaplain of the 60th N. C. Regiment and saw duty during the heroic defense of Charleston, S. C. Early in 1865, Chaplain Shaw came home and organized a company of "guerillas" to defend his home community against the wholesale vandalism and robbers of Sherman's Army. He was then called Captain Shaw, and his first group was composed of the following: Robert Cook, Irving Shaw, Edward K. Anders, Robert H. Holiday, Van B. Sutton, and the old Mexican War Veteran, Robert K. Melvin. Fort Fisher had fallen and General A. H. Terry with ten thousand men was enroute from Wilmington to Goldsboro. Captain Shaw and his men had a skirmish with Terry's guards at Duplin Crossroads (now Wallace).

On the second Sunday in March 1865, the first squad (foragers) of Sherman's "bummers" came to the Shaw plantation and carried away all the provisions, the mules, the family carriage, besides ransacking the house. The silver and jewelry was saved because it had already been buried. They raided other plantations in the Black River community and flagrantly insulted the good Confederate families. The next morning Captain Shaw's company met the Yankee "bummers" at the home of Milton Newton, attacked them, wounded one and put the others to flight besides re-capturing several mules and horses which belonged to the neighborhood people. Captain Shaw now mounted his company. At that time, Sherman's cavalry under General Hugh J. Kilpatrick was encamped at Lisburn's Bridge, near Ingold, N. C. Captain Shaw encountered a squad of Kilpatrick's scouts, armed with repeating rifles. He charged them put them to flight and captured one. The next day General Kilpatrick sent a hundred armed men to the Shaw house. They found Mrs. Shaw, her small children and the servants alone. They gave them two minutes to get out of the house before they applied the torch. While the house was burning, Captain Shaw's daughter Mary (Molly) rushed to the piano in the parlor and played the Southern anthem, "Dixie." Before the roof fell in, she had to be rescued through

the window. A few days later, Captain Shaw joined Wheeler's Cavalry, which brought some little relief to the state of anarchy which resulted from the Yankee invasion. About this time, Captain Shaw received the news of the death of his brother, Lt. Col. Elias Faison Shaw, at the Battle of Chamberlain Run, on March 31, 1865.

After the war, the Rev. Colin Shaw and his family returned to their plantation and lived in an outbuilding until a dwelling could be built. Most of the servants remained faithful during the war and during the dark years of Reconstruction. During the ensuing years, Mr. Shaw served as pastor of Black River, South River, Keith, Mt. Williams, Pike, Hopewell, Warsaw, Rockfish, Oak Plain, and other churches. While serving as Moderator of the Wilmington Presbytery, he became an intimate friend of Dr. Joseph R. Wilson, the father of President Woodrow Wilson, who at that time was pastor of the Wilmington Presbyterian Church.

The Rev. Colin Shaw was a dedicated Christian pastor and missionary, and he never flinched from duty. He considered himself as an ambassador of Christ and he was ever a faithful preacher of righteousness, and morals. He cheerfully accepted the pastorate of churches who could pay almost no salary and traveled great distances to conduct protracted meetings. Even in his old age, he always attended the meeting of the Presbytery and served at one time as moderator of the Synod of N. C. He was considered an authority on Presbyterian Theology and discipline. He was appointed by the Synod to preside at the organization of the Wilmington Presbytery at the home of Patrick Murphy in Wilmington on November 21, 1868.

Late in life, the Shaws moved to Magnolia and much later they went to live with their children. The Rev. Colin Shaw died at the house of his son, Leslie Shaw, on July 8, 1905, at the age of 92. He was buried in the Bannerman Family Graveyard, near Kerr, N. C. And thus ended the mortal life of this great prince of the church and Southern patriot.

By CLAUDE HUNTER MOORE

(From *THE PRESBYTERIAN NEWS*—August, 1966)

An address to the Presbytery of Wilmington on the occasion of its Centennial anniversary.

1968 IN THE LIGHT OF YESTERDAY AND TOMORROW

By BEN L. ROSE

An anniversary affords us an opportunity to pause in the midst of the years and take stock of ourselves. It gives us the occasion to step back for a moment and observe where we stand in history, where we have been, and where we are going.

I want us this morning, therefore, first of all to take a fresh look at the past. Then we shall attempt to get a glimpse of the future, in order that we may finally see 1968 in the light of yesterday and tomorrow.

1. We look first to the past.

It is the part of wisdom frequently to review the records of former days, for only a fool ignores his history. The man who is not acquainted with the story of his people, his nation, his church—that man has pauperized himself and made his soul the poorer. He cannot share the glory, the heroism, the exhilarating events of the people from which he sprang. The man who ignores history narrows his emotions to the little day in which he lives. But more than that, the man who does not know history is destined to repeat its mistakes. And he has surrendered the comfort and strength which a knowledge of history can bring.

Nevertheless, as one reviews the past he does well to remember that there are grave dangers involved in such a study. Centennial celebrations may lead us to place an inordinate emphasis upon the past, to glory overmuch in the works of our fathers, and to shirk the duties and problems that are our own. We may substitute appreciation of the deeds of yesterday for dedication to the tasks of today.

On such an occasion as this we need also to guard against the danger of whitewashing the past. In celebrating our history we may falsify it, rewrite into something that it never was.

The Russians we are told have done this. They claim to have invented the airplane, the cotton gin, the submarine, and a host of other things which a truer history attributes to inventors of other nations.

But the Russians are not the only people who do this. Sometimes we have done it to the history of the South. In defending our heritage we have acted as if no slaves were mistreated here, and no Negroes ever lynched. Or, if we acknowledge such atrocities, we minimized them and pictured them as less grievous than they really were.

We do not honor our forebears when we act as though they never did anything wrong, as though their motives were always pure and their judgments never in error. Nor do we revere our heritage when we pretend that certain misdeeds never occurred or try to paint tragic events prettier than they really were. The true story of the white man's treatment of the American Indian is filled with double-dealing and treachery. Nor is the record of our ecclesiastical forebears without its seamy side. Our ancestors were not perfect. They had their prejudices and their blindnesses, and we do not honor them when we make them to appear as sinless saints and paragons of piety.

Those persons who whitewash the past usually refuse to accept the verdicts of history. So they live in a dream world, glorifying a time that never was. The man who falsifies history is usually separated from reality. And by this

separation he is rendered incapable of changing for better the world in which he lives. The man who rewrites past history to his own choosing is destined in his day to write no history worth the reading.

There is another peril in reviewing our history. This danger is that we will be ashamed of our heritage, that we will make fun of or ridicule our forefathers. Some people seem to enjoy downgrading the personalities and achievements of yesterday. They glorify the present, as though our little day contained all wisdom and virtue. They whitewash, not the past, but the present. Such persons impute no evil to the rioters and looters in the recent outbreaks in Washington and Detroit. But they look with condemnation, or at least with a sort of patronizing air, upon bygone days, and often act as if to be old fashioned were an unforgivable sin. There are some who expect me to apologize for my grandfather's efforts as a Confederate soldier to defend what he conceived to be his rights.

But the man who is ashamed of his history is unworthy of it. Anyone who ridicules his forefathers will be, and deserves to be, ridiculed by his own sons. Condemnation of past generations is cheap arrogance and unbecoming of one who is grateful for the heritage he has received. Certainly our forebears made mistakes. But so have we. Let us, therefore, deal as sympathetically with our ancestors as we hope our descendants will deal with us.

So let us look at the past, neither glorying in it overmuch, nor ridiculing, nor whitewashing it. But let us read it and accept it for what it is: the record of the people and the events who made *us* who and what we are.

Our course, we cannot review today our entire history. So, since we are celebrating our Centennial, let us focus on the situation 100 years ago. What was happening in 1868?

To put it mildly, 1868 was a trouble time. We sometimes act as if the Church and the country and the world never experienced any turmoil or crises before. It is quite comforting, therefore, to discover that things 100 years ago were not too different from what they are right now. Indeed, some of the similarities are startling.

In November 1868 a bickering, divided Democratic Party had just lost an election. A lame-duck President, another Mr. Johnson, was in the White House. That Mr. Johnson's popularity was so low in the spring of 1868 that impeachment proceedings were brought against him. When Andrew Johnson stepped from the office of President in March 1869, one historian says:

> "Few men that have occupied so high a station have ever been so unreasonably slandered and vilified as Andrew Johnson. His own unfortunate, irritating manners and methods will account for a good deal of the misunderstanding of his character, but the violence of the times was the occasion of a great deal more of it." (Redpath's History of U. S., Vol. XI, p. 5416.)

The times *were* violent. The Civil War was only three years behind and war is always a brutalizing thing. The Reconstruction Era in the South was at its height. The whites were bitter, and the blacks were disappointed, and both races were frustrated. There was crime in the streets! There were riots in the cities! The social and political fabric of the country was being ripped to shreds.

If you think there is political turmoil in Washington today, read the history of 1868 and take heart. The ship of state, without a strong hand at the helm, seems headed for the rocks. There was a running feud between the President and his Secretary of War, Edwin M. Stanton. Both parties were split down

the middle on both domestic and foreign policy, and their statesmen were bickering like children.

There were outbreaks of violence in many cities of the South. A riot started in Mobile because of alleged police brutality. There was another riot in New Orleans, and another in Camilla, Georgia, all of which resulted in the loss of lives and property.

In the *North Carolina Presbyterian,* a weekly church paper published in Fayetteville, under the date of June 25, 1868, there appears a report of a riot in Wilmington. On the previous Saturday night a Negro had stolen a pair of shoes from a store on Market Street. The thief was captured by two citizens and turned over to the police. A crowd of Negroes gathered and began to assault the policemen with bricks and stones. The policemen, five in number, were all injured, one of them seriously. A riot followed during which much property was destroyed, and peace was not restored until the soldiers, who were summoned by the Mayor, arrived.

Under the date of February 12, 1868, this article appeared in the *Wilmington Journal*:

> "Near Lumberton a few days ago . . . Mr. Durham Lewis was riding into town. He was stopped by two men with doublebarrel guns, pulled from his horse and robbed of all his money . . . About the same time, the house of Mr. John Smith, 3 miles from town, was entered in the day time. Mr. Smith and his family were driven out and the house ransacked. A few nights ago Mr. John McNair's house was entered and robbed. Several stores have been entered in this place and robbed."

Then the reporter editorialized:

"Robbery seems to be the order of the day in this country and there is no telling where it will end."

Another note in the same paper reads:

> "In the local jail are now six freed men who have confessed to some recent robberies. All six belong to 'The Loyal League'."

The Loyal League seems to have been quite like the present Black Panther organization.

The editor of the *North Carolina Presbyterian* expressed the opinion that "The whole fabric of constitutional liberty is tottering upon its base." And another writer in the same issue opined, "The federal constitution is dead. No one pays any attention to it anymore. It has ceased to be a vital power in the land."

In 1868 there was colossal disdain for the federal government all over the country, but especially in the South. Today we are troubled by persons like hippies and draft-card burners who hold in contempt our government and its laws. We are angered by those who insult our flag and scorn our nation. But we do well to remember that our grandfathers in the South in 1868 harbored much the same contempt and gave voice to many of the same feelings. A popular song in the state in 1868 went like this:

O I'm a good ol' rebel,
  That's just what I am;
For this fair land o' freedom
  I do not care a damn.
I'm glad I fought against it,
  I only wish we'd won.
And I don't want no pardon
  For nothing what I've done.

I hates the Constitution,
This great Republic too.
I hates the Freedmans' Bureau
In uniforms of blue.
I hates the nasty eagle
With all his brag and fuss;
But the lying, thieving Yankees,
I hates them wuss and wuss.

I hates the Yankee nation
And everything they do.
I hates the Declaration
Of Independence too.
I hates the glorious union,
'Tis drippin' with our blood;
And I hates their striped banner,
I fought it all I could.

I do not mean to equate our Confederate grandfathers with hippies and draft-card burners. Although a picture of my grandfather, taken when he served as a Lieutenant in the defense of Fort Fisher, shows him to have had long hair and a black beard.

But I do mean to remind us that such sentiments as are expressed by modern bearded rebels are not new in our land; that this country of ours has received before the slings and scorns of her citizens, has received them to an even greater extent than she receives them today, and still, as a nation, she did not disintegrate.

Now, such knowledge does not move us to justify those who burn the stars and stripes today. But it does allow us to view their defiant acts with less alarm and to sit more loosely to their scornful railings.

Thus a knowledge of past history is a comforting thing, for we see that the situation in which we find ourselves in the country is no worse than, if as bad as, it was 100 years ago.

And what is true of our country is also true of our church. We are prone to view through rosy glasses the early days of the Presbyterian Church U. S. There were giants in the land in those days, great churchmen who led our people in the ways of true piety and faith. There were men like Robert Lewis Dabney and Benjamin M. Palmer, Moses D. Hoge and Joseph R. Wilson. So we tend to think that all was well in Zion then. But from the peace and purity of the Church in those pristine days, the story has been one of steady deterioration, until we come to the present deplorable state of the Church.

But an honest examination of the record relieves us of this false impression. Our church 100 years ago was quite similar to what it is today. There were differences, which we shall see, but some of the similarities are almost humorous.

The editor of the *North Carolina Presbyterian* wrote in March, 1868:

> "A general spiritual dearth seems to exist throughout the bounds of our Synod. No knowledge of an awakening reaches us from any quarter . . . Apathy, if not indifference, on subjects that relate to eternal interests pervade all classes and conditions of our people."

In May, 1868, the General Assembly met in the Franklin Street Church in Baltimore. A report on the state of religion within the bounds of our church contains this central paragraph:

"In some portions of our territory, intemperance and profaneness have recently prevailed to an alarming extent. The complaint reaches us from many quarters that worldliness and indifference to spiritual things prevail amongst professing Christians . . ."

That Assembly followed much the same tedious routine as Assemblies today do: hearing from fraternal delegates, listening to reports from numerous committees, appointing more committees, deploring the lack of money for the support of its work, and debating what they called the Freedman Question, which we would call the Race Question.

An excerpt from a committee report read:

"Many churches, engrossed by their own local affairs, show little interest and bear scarcely any part of the general enterprise of the Church."

The Assembly's committee on Systematic Benevolences reported that a large number of churches gave nothing at all to any of the benevolent causes of the Assembly. It opined that the people had been inadequately instructed in Stewardship.

A writer in the *Southern Presbyterian Review* in January 1868 expressed the opinion that "the great danger of our church today is congregationalism."

The Synod of North Carolina was having trouble with churches not giving to benevolent causes and appointed a committee to inquire into the matter. Union Theological Seminary in Virginia was planning to enlarge its library and repair its facilities, and this called for money from the Synod.

In 1868 our church, along with other denominations, was suffering from a lack of ministers and a deficiency of candidates. The editor of the *North Carolina Presbyterian* expressed the opinion that:

"The great reason for the lack of ministers today is to be found in the fact that, as a profession, ministers are more poorly paid for their services than any other class of professional men."

The minimum salary for ministers, set by the Synod in 1868, was $600 per year.

In that same year there were efforts in this country toward a larger union of denominations, but our church evidenced little interest in such. In November, 1868, a Convention on Christian Union met in Philadelphia. Orange Presbytery sent a consultant. For her action that Presbytery was severely criticized. A report in one of the Church papers read as follows:

"The resolution to send a consultant to the convention (on Christian Union) was introduced (in Orange Presbytery) during the last hours of a long and laborious session when many of the brethren were absent, when most of those present were anxious to go, and when there was neither time nor opportunity for full and general discussion. Its advocates urged that the proposed convention was not a church court, that its actions would not be binding, and that its purposes were rather to promote Christian feeling and sympathy. They affirmed that the sending of a consultant committed us to no union of organization . . ."

It is interesting that during the meeting of the General Assembly two years ago, in 1966, the same strategy and almost the same arguments were used to carry our denomination into the Consultation on Church Union.

As the writer of the Book of Ecclesiastes says:

What has been,
Is what will be.
And what has been done,
Is what will be done;
And there is nothing new under the sun.

Of course, that is a rather pessimistic position and does not contain the whole of truth. But it is well to remember that much of what is happening has happened before, that the troubles of our day are not really new.

I repeat, we sometimes act as if the Church, the country and the world never experienced any troubled times, any crises before. It is quite comforting to discover that most of the things that worry us in 1968 and cause us concern were present a hundred years ago.

In 1868 Mississippi was fighting a Supreme Court decision. At the Chicago Convention in that year there were challenges to the seating of the Southern delegations. The Republicans adopted a strong plank favoring "economical administration in government." The war against the Indians in the West was going poorly and was being condemned by some churchmen. A clipping from the *New York World* noted the appalling increase in suicides. Another article deplored the rise of the divorce rate in the country. The communications media were under fire. The *Pall Mall Gazette* of London accused news telegraph operators of slanting the news of the impeachment trial of President Johnson. There were earthquakes in Ecuador and Peru which killed an estimated forty-thousand persons. There was a revolution in Spain, and China was in turmoil.

A brief article in a church paper reported as follows:

> "A traveler from China speaks of the awful carnage wrought by the revolution in the Tae-Ping province. A belt 200 miles wide and 400 miles long has been laid waste by the rebels, and is literally without human habitation."

The *London Record* reported that as a result of the liturgical revival some persons were advocating the elimination of the sermon from the worship service. "The day of preaching," they said, "is ended." The church papers were debating the propriety of ministers accepting honorary degrees, and pastors were complaining that the affairs of Presbytery and synod were taking too much of their time.

Even the jokes have not changed. From the *North Carolina Presbyterian* dated February 26, 1868, I copied this:

> "In Arkansas a man buying animal skins was conversing with a woman, at whose home he had called to buy furs. The man asked if there were any Presbyterians around there. The woman hesitated for a moment and then said that she guessed not, her husband hadn't killed any since they had lived there."

A man told me that story a few months ago, but he set the scene, not in Arkansas, but in Bladen County, North Carolina.

So the past teaches us, among other things, that our fathers and their times were no better and no worse than ourselves and our times. Their lives were no more virtuous, their churches no more vigorous, and their ways no less

troubled than ours. Thus, the study of history enables us to live in our generation with joy, and hope, and faith, and to sing:

O God of Bethel, by whose hand
Thy people still are fed,
Who thru this weary pilgrimage
Have all our fathers led.
Our vows, our prayers, we now present
Before Thy throne of grace;
God of our father, be the God
Of their succeeding race.

Having looked at the past, let us now

2. Look briefly at the Future. Let us attempt to catch a glimpse of some of the things that may yet come to pass.

We shall confine ourselves in this discussion to the Church and what we may expect to happen in her. For we have neither the time, nor has your speaker the competence, to discuss the future of the nation and the political world.

The one certainty about the future is that there will be many changes, many modifications of what we now have. There will be numerous alterations of things as we now know them. This applies to the Church as well as to the nation and the world.

We must not let the similarities between the Church in 1868 and the Church to day blind us to the fact that many changes have taken place. And these changes give us some indication of what the future holds, for in all likelihood most present trends will continue. The course which past changes have taken can indicate the general direction in which future modifications will occur.

One of the changes that has taken place has been in the area of doctrine. The Presbyterian Church today is far less rigid in its doctrinal stance than it was 100 years ago. Our fathers demanded more precise adherence to the Westminster Confession of Faith on the part of ministers, ruling elders, and deacons than we do today. We are quite lenient toward doctrinal deviations which our fathers would not have tolerated. In 1868 a ruling elder who did not present his children for baptism because he did not believe in the baptism of infants was deposed from his office. A candidate for ordination who questioned the doctrine of election was not ordained.

Again, our Presbyterian Church's attitude regarding cooperative efforts and union with other denominations has undergone radical modification. There is far more openness toward other churches than there was a hundred years ago. As we indicated, Orange Presbytery was roundly criticized for sending a consultant to a Convention on Christian Union in 1868. Because of the criticism of its action, the presbytery, at its next meeting, felt constrained to incorporate into its minutes a lengthy explanation of the action in which the presbytery explicitly denied any inclination toward organic union with other denominations. Today, in contrast, our church is a full participant in the Consultation on Church Union and is very near to union with the Reformed Church in America. And it is confidently expected that this will lead to further unions.

Thus, we see that changes have taken place in the last 100 years, and these indicate some of the things that are yet to come. For the future will undoubtedly bring even fuller cooperation among denominations. Not only will there be more joint activities at the Assembly's level, such as the cooperative publication of educational materials and the merger of many missionary activities, but there will be at the local level union parishes in which one minister will serve

a field of several small churches of different denominations. In the burgeoning cities denominations will unite in the support of persons to serve in specialized areas such as a ministry to hippies, to drug addicts, and to night club people. There will be joint efforts to serve the vast apartment complexes now being built. Such ministers will have no church building, but will gather small groups in private apartments for worship and study. To be successful such ventures must be ecumenically, and not denominationally, supported.

Undoubtedly distinctions between denominations will continue to be blurred. Differences of theology will diminish until they all but disappear. Differences in modes of worship and in church government will persist, however, and organic unions will be hindered more by policy than by doctrine.

The Church will adopt new forms of ministries. The parish minister serving a local congregation will continue for many years to be the dominant form of ministry. But the Church will come to appreciate and to employ a variety of forms of specialized ministries, such as tent-maker ministeries, in which persons earn their own living at some secular occupation while sharing the life of and ministering the Word and Sacraments to a particular group. Institutional chaplaincies will increase and new forms will be discovered as the Church seeks new ways of sharing through word and deed the Gospel of Jesus Christ.

Local churches will employ new methods of serving its community. Our fathers, 100 years ago, would never have sanctioned the support of a recreational program by the Church. They would have been horrified at the thought of old First Church sponsoring a soft-ball team in a church league. Some persons today object to the participation of the Church in housing and employment programs. But the Church will continue to seek and to employ such new ways of serving the various needs of men. And she will not again confine herself to men's "spiritual" needs, as she sought to do 100 years ago.

Despite opposition, the Church will continue to fight poverty, to espouse the cause of the poor, as Her Lord commissioned her to do, and as the prophets of Israel did with vigor. Indeed, we may expect that in the next 100 years the race question will have passed, and the new issue will be poverty—welfare aid versus guaranteed income. In that struggle, as in the fight against racial segregation, the Church will play an important role. She will be criticized and divided because of her participation, but she will persevere.

In the years to come, the Church will place less emphasis upon getting new members and more emphasis upon involving all its members in Christian enterprises. This will be the new discipline of the Church. Right actions will become more important than right beliefs. There will be less concern for large numbers, and more concern for useful activity. We may, therefore, expect the percentage of the national population which acknowledges membership in a church to be reduced. But we may also anticipate that the smaller group will be more influential in the transformation of society.

Coming generations of churchmen will place even more emphasis upon social justice, which is always the unfinished business of the prophetic church. In line with this, there is sure to come a new emphasis on political ethics which may foster a neo-puritan revival of sorts.

Preaching in the churches in the years ahead will move away from expository and inspirational sermons toward doctrinal and apologetic sermons. Preachers will be required again to show the rationality of Christian doctrines and to give a reason for the faith that is in them. New forms of communicating the faith, such as drama and dramatic dialogue in the pulpit, will be more widely employed, but preaching will not lose its place in the church. The Christian faith is based

on historical events, and these events must be told by the spoken word, that is, by preaching.

Sunday Schools as we know them today will play a diminishing role in the education of persons in the faith. New opportunities will be exploited through the released time of school children, and there will be more and more courses on religion in state supported colleges and universities.

Attendance at the Sunday Morning Worship service will decline, there will be increased opportunities at other times and places to engage in worship and study in small groups. In all likelihood this will be the direction in which the form and structure of the Church will undergo modification. We need not fear such, for the form and structure of the People of God have changed from the family gathering of Abraham's day, to the Tabernacle of Israel in the wilderness, to the Temple in Jerusalem, to the synagogues of Jesus' day, to the house-churches of New Testament times, to the cathedrals and monasteries of the Middle-Ages, to the state churches of the Reformation era, to the village churches of England and Colonial America, to the large city and suburban churches of today. We need not fear what changes the future will bring. We may be confident that Jesus Christ is still the Head of the Church and He will enable her to adapt to the needs of the day.

Now, of course while there will be many changes within the next 100 years, there are some things that will not change. Jesus Christ will not change. The Word of God will not change. Our understanding of our Lord and of His Word will certainly undergo modifications and reinterpretation, but "the Word of our God will stand forever."

And the need of man for the Gospel of Jesus Christ will not change. Within the next 100 years, human nature will not be altered in any substantial way. Will Durant, the noted historian, in his new book, *The Lessons of History,* admits that he can find "no substantial change in man's basic nature in the uncountable centuries since he first appeared out of the murk of prehistory." All technological advances, Durant believes, can be written off as new means of achieving old and selfish ends.

So, if our Lord delays His coming another 100 years, there will still be sin, and pain, and sorrow, and heartache, and death. There will be tasks which demand a strength beyond our own, and decisions which require a wisdom greater than our own. Indeed, with the increased ability to transplant vital organs of the body, to prolong life by drugs and heart pumps, to freeze human bodies at death for revival later; with the new knowledge which science will give of hormone control so that parents can determine many of the characteristics of a child before he is conceived—with all these options, decisions will be far more complicated than the simple ones which you and I face today. So there will still be need for prayer and for faith, for dedication and for love. And there will still be a need for the blessed hope that whatever the future holds, Jesus Christ holds the future.

3. Now, this is the confidence that enables us to *live in the present,* open to the future and to all the changes that will come. With the confidence that the future of the Church and the world is in the nail-pierced hands of Jesus Christ, we can rejoice in the bright prospects of tomorrow even in the darkness of contemporary times.

This confidence, that God rules, makes us open to the changes which are taking place in our world. Indeed, the thing that the Christian fears as much as anything else, in himself and in others is an inflexibility of spirit, a rigidity of mind, which allows no change, which tolerates no new ideas or ways. Such

a spirit acts as if God were not a Living Being, as if He has said all that He has to say, and has done all that He intends to do in this world. The man who is opposed to all innovations, who resists every change in the status quo—that man does not really believe in a Living God. For all practical purposes, for such a man God *is* dead.

And such an attitude of resistance to change can mean the death of our denomination.

Samuel Ramos, the Mexican sociologist, in his book, *Profile of Man and Culture in Mexico,* observes that this inflexibility of spirit is quite prevalent in Mexican culture today. He sees its origin primarily in the medieval Roman Catholic Church, He says,

> "It was our fate (in Mexico) to be conquered by a Catholic theocracy which was struggling to isolate its people from the current modern ideas that emanated from the Renaissance (in Europe). Scarcely had the . . . colonies in Mexico been organized when they were isolated against all possible heresy. Ports were closed and trade with all countries except Spain was disapproved."

As a result the Roman Church in Mexico all but became a fossil. Resisting all change she became hardened and ossified. But this is what will happen to any church, including the Presbyterian Church U. S., whenever it adopts a rigidity of spirit which is closed to new ways and to change.

Openness to the living acting God is a hallmark of the Reformed Church. Our motto has been "The Reformed Church is always reforming." Under the judgment of the Word and confident that God is the Lord of history, Reformed Churches have always declared their willingness to alter their ways.

The changes which we are experiencing in our church and in our country are not symptoms of sickness, they are evidences of life! The only organism which is not changing is one that is dead!

Now, this certainly does not mean that we approve of or will embrace every suggested change as though it were the final will of God. But it means that we will retain an openness of mind, a willingness to venture, an ability to listen sympathetically to new ideas. It means that we will examine every movement with the best light that we have, giving our own testimony regarding it, registering our support of or opposition to it when necessary, and casting our vote when the time comes for that.

All changes taking place around us in the modern world are certainly not the active will of God for His people. There are many contemporary trends in the Church, the nation, and the world that cause me much concern. But to them all I shall remain open, because I have misunderstood them. I shall listen carefully to the exponents of each view. I shall give my own witness in relation to each. I shall oppose those I believe to be wrong, and I shall sponsor those I believe to be right. But of this I am quite confident: if all these currents that disturb me come to full flood tide, the Kingdom will not fail nor falter; God will not be left without a witness in the earth, and through all these currents and out of every change God will bring good for His people.

So, to all the evil forces of our time we can say, as Joseph in Egypt said to his brethren who had sold him into slavery," As for you, you thought evil against me, but God meant it for good" (Gen. 50:20).

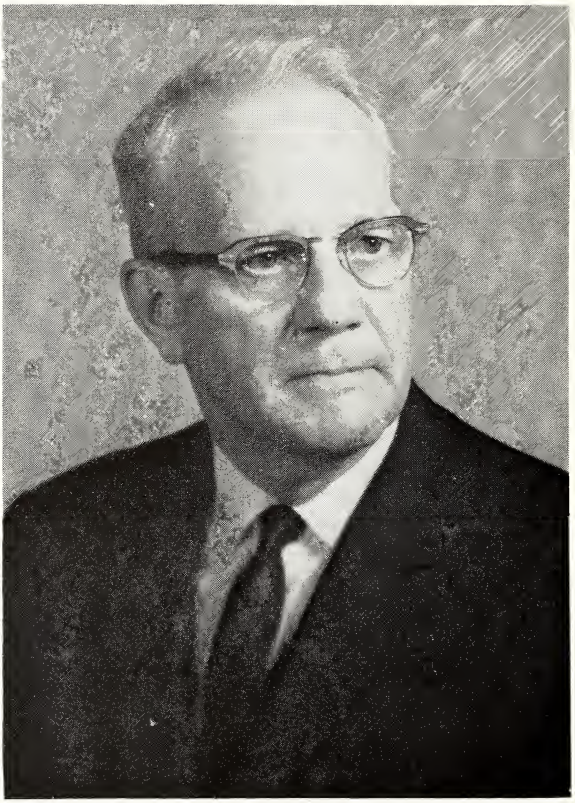
With this faith that God is the Lord of history, we are set free—free to live joyfully in the present, grateful for the past, and confident of the future.

With this confidence we are set free—free to act boldly in a world that is changing, free from the stupid idea that we can stop all the changes, free even from the desire to do so, free to participate responsibly in giving some direction to the changes.

Now we can sing with meaning,

This is my Father's world,
O Let me ne'er forget
That though the wrong
Seems oft so strong,
God is ruler yet.

This is the God who comes each day to the gate of your life and mine; this is the Lord of history who offers us daily opportunities to share in the work that He is doing, in the changes that He is effecting, in the victory that He is getting; until with the saints and martyrs of all times we stand in that great company before the thorne in heaven and shout, "Hallelujah, for the Lord God, the Almighty, reigneth; let us rejoice and be glad."

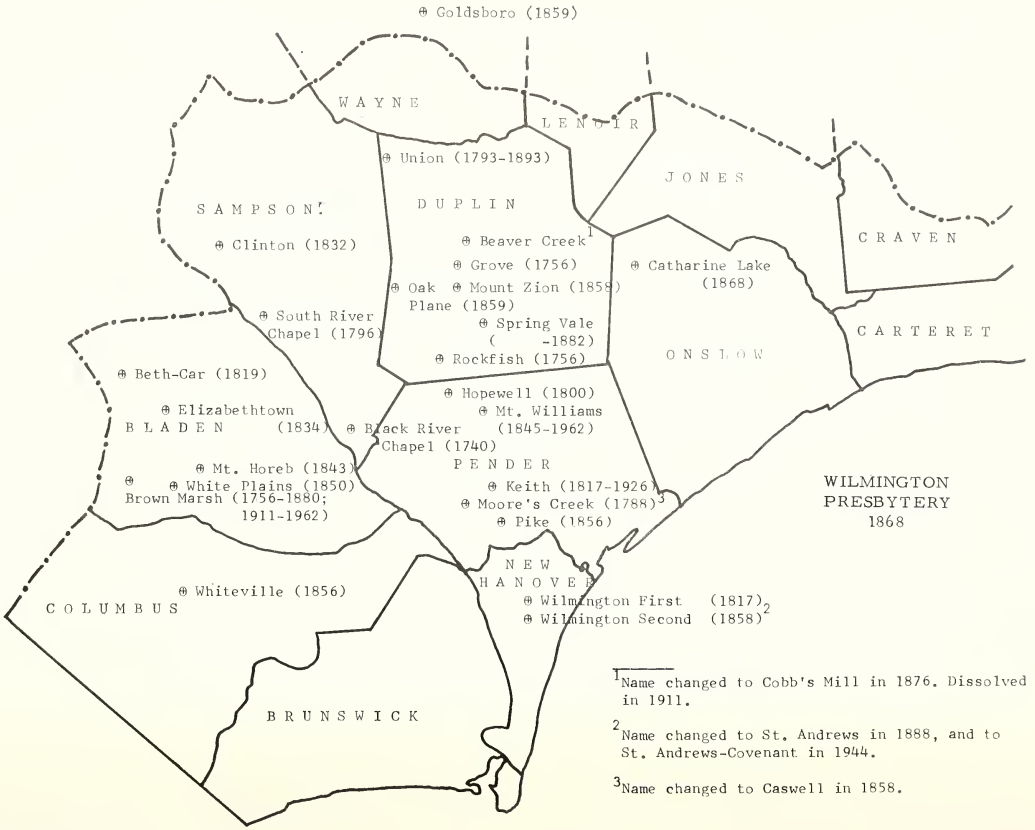


DR. HAROLD J. DUDLEY
General Secretary
Synod of North Carolina

HISTORY OF WILMINGTON PRESBYTERY
SYNOD OF NORTH CAROLINA
PRESBYTERIAN CHURCH IN THE UNITED STATES
1868 - 1968

By HAROLD JAMES DUDLEY

(An address, delivered before Wilmington Presbytery, Synod of North Carolina, Presbyterian Church in the U. S., at the Centennial Meeting of the Presbytery, November 21, 1968, by the Reverend Harold J. Dudley, Th.M., General Secretary of the Synod of North Carolina, Presbyterian Church in the U. S.)



[1]Name changed to Cobb's Mill in 1876. Dissolved in 1911.

[2]Name changed to St. Andrews in 1888, and to St. Andrews-Covenant in 1944.

[3]Name changed to Caswell in 1858.

Introduction

The Church historian is confronted with several approaches in writing history; through Geography, Chronology, Biography, Sociology, Philosophy, Theology, and Events, including fact, fancy and phenomena, etc. When the work is a monograph, his task is compounded. What approach shall he make? What should be included, and conversely, what should be omitted?

Needless to say, in preparing an address on the History of the Presbytery of Wilmington, Synod of North Carolina, Prebyterian Church in the United States, 1868-1968, I have been confronted with the dilemma raised. Let it be understood, however, that once the choice has been made of an abridgement, even to an isolated field or subject, a comprehensive study along the way is still not ruled out before drafting the final document. In fact, such a production, without the definitive study, is likely to be the fruit of superficial research.

For this reason, I have endeavored to make an in-depth study of the origin and early development of Wilmington Presbytery, by examining its embryo and roots, as well as its trunk and incipient branches. The study includes what preceded the Presbytery per se, as to geography and history of the area from the standpoint primarily of the Church, as well as the Presbyterian churches of the Presbytery down to the organization of the Presbytery in 1868. The study further delineates some of the ministers and lay personnel of the Church in the area involved from about 1736.

The address delivered before Wilmington Presbytery on the occasion of its Centennial Celebration in the First Presbyterian Church, Wilmington, N. C., November 21, 1968, is an abridgement of a fuller text.

In view of the fact that, so far as I know, this is the first attempt made at writing a rather definitive History of the Presbytery, it is unquestionably true that the basic documents have not all been examined exhaustively; for instance, records of all the churches of the Presbytery should be examined. I have read some of them. Much work might be done on County Court records and newspaper files though the latter are not always to be trusted. There is collateral research to be done on the Minutes of other Presbyteries and of the General Assembly, not to mention the secular history of the area. The material is abundant and worthy of research for a Master's degree. No doubt, there is still material in "trunks in the attic."

Let is be clearly stated that this document is not comprehensive in the sense that it is complete. There are omissions of persons, places, and events. Full justice can be done only if a much greater amount of time and study can be given to the subject than I have been able to give though that has been considerable. At this point, I wish to express appreciation to the members of my staff who have assisted in gathering and preparing the material. They are: Carrie Scogin, my Secretary; Sue Clary, Sallie Schurrer, Kathleen Mullen, Barbara Ennis, Wayne Smith, and Earl Cannon. Without their help I could not have completed the document on schedule.

I am deeply grateful also to Wilmington Presbytery for the invitation to present the address on the occasion of the Centennial of the Presbytery. To the Reverend Messrs. James Balfour Tubbs (descendant of the Revolutionary Patriot of N. C., Col. Andrew Balfour), Executive Secretary of the Presbytery, and Dr.

B. Frank Hall, minister of the Pearsall Memorial Church (whose forbears played a prominent part in the history of the Cape Fear) and Chairman of the Centennial Committee, I am particularly indebted.

The research and study are complementary to the undertaking to which I committed myself some eight to ten years ago, namely the writing of the History of the Synod of North Carolina, Presbyterian Church in the United States. The monograph on Wilmington Presbytery will be incorporated into that History, either wholly or partially.

It is hoped that this History will be provocative to loyal Presbyterians of the area, and that if they possess documents of value for implementing this study, they will make them available. It is also my hope that the History may prove interesting, instructive, and challenging to a large number of readers.

HAROLD J. DUDLEY

Raleigh, N. C.

November 20, 1968

WILMINGTON PRESBYTERY

SYNOD OF NORTH CAROLINA

PRESBYTERIAN CHURCH IN THE UNITED STATES

1868 - 1968

I approach this task with a sense of emotion and sentimentalism—my mother was born and reared within a few blocks of this spot where we stand, on January 18, 1869. She was a member of St. James Episcopal Church. She moved to Richmond, Virginia during the 1880's, where she married my father in 1890. One of my childhood memories relates to the annual visits to our home of my mother's godmother, Miss Hettie James (for whom I was partially named) and her sister, Miss Julia James. I was brought up on reminders of the Cape Fear, Crepe Myrtle, and beaten biscuit.

> "So it was with the Synod's tree of Home Missions. Blighted by the War, it stood several years like a blackened trunk without hope of resuscitation. But all at once the pruned and blighted tree began to show fresh signs of life. In 1868 it sent out a bough towards the sea in the Presbytery of Wilmington, which was formed with the avowed purpose of evangelizing eastern North Carolina."[1]

Thus did Dr. R. F. Campbell, D.D. minister of the First Presbyterian Church of Asheville, N. C. describe the birth of Wilmington Presbytery to the Synod of North Carolina during its Centennial Celebration at the Alamance Presbyterian Church, October 7, 1913.

In the same address Dr. Campbell described Synod's strategy for mission as "multiplication by division," "the cutting off of territory belonging to the older presbyteries to form new ones for the purpose of more thorough evangelization . . ." Dr. Campbell then quotes from Dr. Samuel Caldwell Alexander's "little book, 'Miracles and Events'," which gives "an interesting account of the struggle that took place over this question."

A CROP OF SAINTS

Dr. Alexander, a charter member of the Presbytery and its first evangelist, wrote:

> "Immediately after the War some of us thought it best to have Wilmington Presbytery set up for the express purpose of evangelizing eastern North Carolina. The proposition met with earnest opposition by some strong men in the Presbytery, who said it would be a waste of time and money to try any more to evangelize that country. They said we have sent men into that section of the state for forty years and nothing has been done. We answered that was because the men you sent into that wilderness ran in and then ran out; they did not stay long enough to raise a crop of saints."[2]

Dr. Campbell adds, "The night before Presbytery met was spent by Mr. Alexander in prayer—the only time in his life, he says, that he ever spent a whole night in prayer. The next day the opposition gradually melted away. The Presbytery decided by practically a unanimous vote to ask for the erection of the new Presbytery and Mr. Alexander was elected evangelist for eastern North Carolina."[3] It would appear that Dr. Alexander, more than any other, deserves to be called "the father of Wilmington Presbytery."

Dr. Campbell concludes his account of the polemic over Synodical Home Missions as follows:

"The struggle for the setting off of Wilmington Presbytery was one of the decisive battles in the development of the Synod's policy of reaching the destitutions within its bounds. Since that battle was won the presbyteries of Mecklenburg, Albemarle, Asheville, and Kings Mountain have been erected, and a movement for the creation of several additional presbyteries has been inaugurated."[4]

SYNOD MEETS IN WILMINGTON—1868

The Synod of North Carolina helds its 55th Session in Wilmington November 18-21, 1868, apparently with meetings in the Presbyterian Church and definitely in the Methodist and Baptist Churches. The resolutions adopted towards the close of the meeting expressed thanks to "the citizens of Wilmington for their hospitality and kindness to the members of this body, and also to the auhorities of the Methodist and Baptist Churches for the tender of their houses of worship . . ." without reference to a Presbyterian Church in Wilmington; however, the 1867 meeting of Synod had "adjourned to meet in the First Presbyterian Church, Wilmington, N. C."[5]

The Stated Clerk, the Rev. Jacob Doll, recorded that Synod had adjourned at New Bern the previous year to meet on November 4, 1868 but that the Rev. Archibald Currie, Moderator of Synod, postponed the meeting for two weeks, the reason being "the disturbed state of the country in view of the Presidential election" and "at the earnest solicitation of 34 ministers and upwards of 50 ruling elders of the Synod."[6]

Mr. Currie, a native of Moore County, and at the moment pastor of the Graham Presbyterian Church, preached the retiring Moderator's sermon from I John 1:3. The Rev. Duncan Daniel McBryde, a native of Richmond County, at the time pastor of the Bluff Presbyterian Church, was elected the new Moderator.

For our consideration here, the chief item of business of Synod occurred on Friday, November 20, 1868 in reference to the Committee on Bills and Overtures which Committee made the following report, which was adopted:

"The Committee on Bills and Overtures beg leave to report, that they have in their hands an overture from the Presbytery of Fayetteville, asking the Synod to erect a new Presbytery, by dividing the said Presbytery. The overture is in the following words:

OVERTURE

"The Presbytery of Fayetteville respectfully overtures the Synod of North Carolina to erect a new Presbytery in the eastern part of what is now Fayetteville Presbytery, with the following boundary, viz:

"Beginning on the South Carolina line with the western boundary of Columbus County, and running thence along the western boundary of Bladen and Sampson Counties to the southern boundary of Orange Presbytery, and thence along that line to the ocean, and that the new Presbytery thus erected be called 'THE PRESBYTERY OF WILMINGTON.'

"This territory includes the following Ministers and Churches: H. A. Munroe, James Kelly, C. Shaw, S. C. Alexander, D. B. Black, H. L. Singleton, B. F. Marable, James M. Sprunt, Luther McKinnon, and S. H. Isler; with Licentiates N. W. Herring, J. A. Woodburn, and Archibald McFad-

yen.* Churches Beth-Car, Elizabethtown, Mount Horeb, Brown Marsh, Whiteville, White Plains, South River Chapel, Black River Chapel, Clinton, Springvale, Oak Plane, Union (in Duplin), Grove, Goldsboro, Beaver Creek, Catherine Lake, Rockfish, Mount Zion, Hopewell, Keith, Moore's Creek, Pike, Mount Williams, 1st Church Wilmington, 2d Church, Wilmington.

"A true extract from the minutes of the Presbytery of Fayetteville, at their sessions, held at Rockfish Church, Duplin County, N. C., November 17, 1868.

J. P. McPHERSON, Stated Clerk

"Your Committee recommend,

"1. That the Synod of North Carolina do erect a new Presbytery out of a part of Fayetteville Presbytery. The new Presbytery to be known by the name of 'THE PRESBYTERY OF WILMINGTON.' The following to be the dividing line between the two Presbyteries.

"Beginning on the South Carolina line with the western boundary of Columbus County, running thence along the western boundary of Bladen and Sampson Counties to the southern boundary of Orange Presbytery, and with said line to the ocean. The new Presbytery to include the territory lying east and south of said line. The following members of Fayetteville Presbytery to compose the new Presbytery, viz: H. A. Munroe, James Kelly, Colin Shaw, S. C. Alexander, D. B. Black, H. L. Singleton, B. F. Marable, James M. Sprunt, L. McKinnon and S. H. Isler, with Licentiates N. W. Herring, J. A. Woodburn and Archibald McFadyen. Having under their care the following churches Beth-Car, Elizabethtown, Mount Horeb, Brown Marsh, Whiteville, White Plains, South River Chapel, Black River Chapel, Clinton, Springvale, Oak Plane, Union (in Duplin), Grove, Goldsboro, Beaver Creek, Catharine Lake, Rockfish, Mount Zion, Hopewell, Keith, Moore's Creek, Pike, Mount Williams, 1st Church Wilmington, 2d Church, Wilmington.

"2. That the Presbytery of Wilmington convene for the first time, in the parlor of Mr. Patrick Murphy's house, in the city of Wilmington, N. C., on this afternoon, the 21st day of November, 1868, at 7½ o'clock, and that the Rev. Colin Shaw preside as Moderator."[7]

FAYETTEVILLE PRESBYTERY

Fayetteville Presbytery had convened in old Rockfish Presbyterian Church, near Wallace in Duplin County, beginning on Saturday, November 14, at 12 noon, and continuing on Monday and Tuesday, November 16 and 17, immediately prior to the opening of the meeting of Synod, at Wilmington, forty miles south, November 18. A primary item of business on the agenda of the Presbytery was the consideration and adoption of the Overture referred to above by a vote of 33 to 4. The retiring Moderator of Fayetteville Presbytery was the Reverend H. L. Singleton,[8] minister of the Wilmington First Church, who preached from Mark 8: 36-37, "For what shall it profit a man if he gain the whole world and lose his life?" He was succeeded by Dr. H. G. Hill, pastor of the Fayetteville First Church, and one of the most distinguished ministers of the Presbyterian Church during the latter half of the nineteenth century. For the record, it is important that present at that meeting of Fayetteville Presbytery

*He was the first licentiate ordained by Wilmington Presbytery.

were the following ministers and ruling elders who would soon be members of the newly-to-be-created Wilmington Presbytery.

Ministers: Colin Shaw,[9] D. B. Black,[10] S. C. Alexander, H. L. Singleton, Hugh A. Munroe,[11] S. H. Isler,[12] James Kelly,[13] B. F. Marable,[14] and Luther McKinnon.[15] (Of the ten Charter members, only Dr. J. M. Sprunt[16] was absent.

Elders (and churches): Brown Marsh—J. H. Balentine; Black River Chapel—James Innis; Mt. Zion—J. W. Boney; Hopewell—Benjamin F. Saunders; Rockfish—John W. Boney; Union—Dr. James H. Hicks; Keith—James Garrison; Mt. Williams—John P. Bannerman; Goldsboro—John Everett; Oak Plane—E. C. Smith; Moore's Creek—Aaron M. Colvin; Clinton—J. W. Wright. (12 of the 25 Charter Member Churches were represented.)[17]

It is also important for the record to note the following representatives from Fayetteville Presbytery enrolled at Synod, who would on Saturday evening, the fourth and last day of the meeting of Synod, be at least vicariously among the Charter Member of the new Wilmington Presbytery:

Ministers: H. A. Munroe, James Kelley, Colin Shaw, S. C. Alexander, H. L. Singleton, B. F. Marable, Luther McKinnon, and S. H. Isler. (Absent: D. B. Black, and James M. Sprunt);

Ruling Elders: Neill Graham and William K. Cromartie, both members of the Mt. Horeb Church; George S. Carr, Mt. Zion; John McLaurin and J. C. Smith, both of the Wilmington First Church; S. Player, Mt. Williams and Richlands, and Patrick Murphy, Oak Plane.[18]

WILMINGTON PRESBYTERY ORGANIZED

Pursuant to the order of Synod, the following ministers and ruling elders met in the parlor of Mr. Patrick Murphy's home in Wilmington at 7:30 p.m., November 21, 1868 for the purpose of organizing the new Presbytery of Wilmington:[19]

Ministers: Hugh A. Munroe, Colin Shaw, S. C. Alexander, S. H. Isler, H. L. Singleton, James Kelley and Luther McKinnon (absent: D. B. Black and James M. Sprunt);

Ruling Elders: Dr. Neill Graham, Mt. Horeb; J. C. Smith, First Church Wilmington; James Garrison, Keith; J. W. Wright, Clinton; B. F. Sanders, Hopewell; Dr. C. T. Murphy, Oak Plane; J. H. Murphy, Moore's Creek; S. Player, Mt. Williams; W. K. Cromartie, Smith River Chapel; (Churches not represented: Beth-Car, Elizabethtown, Brown Marsh, Whiteville, White Plains, Black River Chapel, Spring Vale, Union (in Duplin), Grove, Goldsboro, Beaver Creek, Catharine Lake, Rockfish, Mt. Zion, Pike, and Wilmington Second).

The Presbytery was constituted with prayer by the Rev. Colin Shaw, the Moderator appointed by Synod. The record thus indicates that at the time of organization there were ten ministers, three licentiates, 25 churches, and approximately 1,150 members.

One is impressed on reading the Minutes of the organizational meeting by the fact that everything was done decently and in order, that is by proper motions. The Rev. James Kelley was chosen Clerk pro tem and the Rev. Luther McKinnon was chosen Stated Clerk of Presbytery at a salary of $5 per annum. Ruling Elder J. C. Smith of the First Church Wilmington was elected the first treasurer of the Presbytery. The Rev. B. F. Marable was chosen Agent of Evan-

gelism; the Rev. Hugh A. Munroe, Agent of Publication; and the Rev. S. C. Alexander, Agent of Foreign Missions.

The Treasurer was directed to procure the necessary record books for himself and the Stated Clerk and to pay for the same from such Contingent Funds as might come into his hands. The Rev. Colin Shaw and ruling elders Dr. Neill Graham and Dr. C. T. Murphy were appointed a committee to assess each church in the bounds of the Presbytery the proportionate part of the Contingent Fund of the Presbytery, with instructions to report at the next meeting. The Messrs. H. A. Munroe and S. H. Isler, and Alexander Kirkland,* a licentiate of Orange Presbytery, were recommended to be Agents of Sustentation since they were said to "occupy missionary grounds in the bounds of the Presbytery."

The Treasurer was instructed to receive from the Treasurer of the Presbytery of Fayetteville the donation which that Presbytery had kindly made to Wilmington Presbytery.[20]

The Stated Clerk was ordered to have the Minutes, or an abstract of them, published in the "North Carolina Presbyterian."

Presbytery adjourned, to meet next in the Presbyterian Church at Clinton, N. C. at 12:00 p.m. "on Thursday before the Sabbath in April next."

SECOND SESSION OF WILMINGTON PRESBYTERY

Beginning at the Clinton meeting in the spring of 1869, Wilmington Presbytery established the custom of devoting the first half hour of each day's session "to religious exercises." At this meeting Contingent Fund assessments were made on the churches ranging from $2 for Catharine Lake to $40 for the Wilmington First Church. One of the first actions of this meeting was the determination "to omit all civil and military titles in the Minutes." At this meeting also a biographical sketch of the late Rev. Robert Tate was presented by the Rev. Colin Shaw and ordered "to be spread on the Biographical Sketch Book of Presbytery."[21]

Also at this meeting Presbytery overtured the General Assembly to amend the Book of Church Order in order to provide for every church having a representative at both Presbytery and Synod. The custom was for a field of two or more churches to send only one representative to these Courts. Presbytery instructed the Rev. Luther McKinnon to visit Fayetteville Presbytery to ask that Wilmington Presbytery might have "the privilege . . . of having a voice in the election of Trustees of Davidson College." This was later satisfactorily arranged, agreeable to all parties. The first Commissioners sent by the Presbytery to the General Assembly were the Rev. Colin Shaw and ruling elder Dr. Neill Graham of Mt. Horeb Church. Dr. Graham was not present at this meeting of Presbytery though he had attended the first meeting.

The first report on the State of Religion to the General Assembly made by the Presbytery was optimistic, declaring that the membership had increased, "showing that there is vitality in our churches and that God has not deserted the vine of his own planting." In reference to stewardship, it was reported that the General Assembly Systematic Benevolence Plan had been adopted and that "as our people recover from their pecuniary prostration, they increase oblations to the Lord." With pride it was reported "that at our first regular meeting two candidates for the Holy Ministry presented themselves and were received under the care of Presbytery;" also that "the First Church in Wilmington has contributed to the cause of education $1,180."

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*Second licentiate ordained by Wilmington Presbytery.

A petition from Whiteville pled for support in building a church in that town where there was no church building, pointing out that there was no Presbyterian Church, doubtless meaning building, in Columbus County.

The Resolutions of Thanks, true to the custom of the day, expressed appreciation "to the officers of the different railroad companies for furnishing the delegates with return tickets."[22]

FROM THE "APPENDIX"

In the Appendix for this meeting under "Sustentation Report," appears the statement that the General Assembly was urging all churches to adopt and use the "system of contribution by the envelope plan" on the grounds that this method of stewardship would insure an amount sufficient to carry on "all our operations without resorting to special collections." The Agent, the Rev. H. L. Singleton offered it as his opinion that "by system and uniformity, we can unquestionably obtain sufficient to meet all demands of the Gospel in our own bounds and contribute liberally to fields beyond us."

The Report of the Agent on Foreign Missions, the Rev. S. C. Alexander, said he felt called upon to "set forth the facts as they are" and declared that the giving to this cause was "discouraging and shameful." After seventeen of the twenty-five churches he wrote the word "nothing" but indicated that six churches had given in amounts ranging from $1 to $130 in the case of the Wilmington First Church. He waxed quite eloquent in making his appeal for a more generous response. He said:

> "For the purpose of carrying the glad news of salvation to a dying world, such a response should make the crimson come on cheeks of ministers, elders, deacons, and private members throughout our bounds. Thoroughly we have been asleep. And when the divine call is heard from the millions of China, of India, of Japan, and from the heathen world, saying 'Come over and help us,' we have paid no attention thereto. We have allowed unnumbered millions of heathens to go down to the grave—to go down to hell, without ever trying to save their immortal souls.
>
> "Many of our churches have not contributed a single dollar, not even one cent to dispel the moral darkness of the heathen world."

He goes on to say that more recently the picture was brighter and that some churches had trebled their contributions. He presented a resolution which was adopted, requiring elders, deacons and ministers to bring the matter of foreign missions "prominently before the churches every Sabbath, from the first of May to the first of July."

Thus doubtless was laid the foundation for the reputation which this Presbytery later attained as a leader in the General Assembly in the field of Foreign Missions.

The Rev. B. F. Marable, the Agent for Education reported a larger number of young men preparing for the ministry than ever before, about 200 in the General Assembly, and with pride he pointed out that "notwithstanding the great poverty of the country, the Church is able to render assistance to every candidate who may need pecuniary aid in his educational course."

EARLY PRESBYTERIANISM IN NORTH CAROLINA

Six nationalities contributed to the establishment of Presbyterianism in North Carolina: the English, the French, the Swiss, the Scotch, the German, and the Waldensian (or Italian). Presbyterians belong to the Reformed bodies of Prot-

estantism, of whom there are more than 50,000,000 in the world. In North Carolina there are four distinct Reformed bodies, the largest of which is the Presbyterian Church in the United States with more than 160,000 members. There are more than 14,000 members of the United Presbyterian Church, most of whom are Negroes.

FIRST CAPE FEAR SETTLERS

There were Presbyterian settlers in the States from the beginning, including George Durant, the first permanent settler in the Albemarle Sound section, who dates back to 1663. A number of the first settlers, including several Governors, were Scotsmen,[23] and possibly Presbyterians. The increase of population was accompanied by Scot merchants, and the early records would indicate that a few Scot people infiltrated the wandering immigrants. But it was not until the 18th century that Scots of the Highlands and Scotch-Irish from Ulster settled in sizeable numbers. Wm. Henry Foote has creditably traced the arrival of the Scots in the Cape Fear, beginning about 1730, with the coming of Alexander Clark from Jura in the Hebrides.[24] He found kinsmen from his native land already here in the persons of Hector McNeill, John Smith and his son and daughter, Malcolm and Janet (the famous Jennie Bahn), and others.

The first permanent Scotch-Irish settlement in North Carolina was that in New Hanover County (now Duplin), near the present site of Kenansville, in 1736. Among those who settled there were the ancestors of the late William Rand Kenan, Jr., the railroad magnate and North Carolina University benefactor, who was born in Wilmington, and whose paternal grandparents, five generations removed were Thomas and Elizabeth Kenan, who settled in Duplin County about 1730.

Grove Church at Kenansville is regarded as the oldest Presbyterian "Society" in North Carolina, though Old Black River Church at Ivanhoe has the distinction of being the oldest organized Presbyterian Church in the State, 1740.

Highland Scots emigrated directly to North Carolina, arriving at Wilmington and points farther north and west on the Cape Fear and its tributaries. After the famous Battle of Culloden, 1746, large numbers of them arrived every year down to the Revolutionary War.

MINISTERS LATE ARRIVING

Presbyterian ministers were late in coming to North Carolina. It was not until 1770 that the first minister arrived from Scotland in the person of the Reverend John MacLeod. Meanwhile itinerant missionaries were sent by presbyteries from the North, to wit, Philadelphia and New York, organized respectively in 1706 and 1717. There is slim evidence that the Reverend Francis Makemie might have stopped briefly on the shores of North Carolina about 1700, but where is not certain. The first Reformed minister to settle in the state was the Reverend Claude Phillipe de Richebourg, a French Houguenot, who sojourned briefly at New Bern until that colony of Swiss and French were dispersed as a result of the Tuscarora War of 1711. There are names of Ruling Elders on the rolls of the early records of your churches, and even still today, which bear witness to the dispersion of those early Swiss and French settlers: e.g., Boney, Bordeaux, and Fountain, to name only a few.

The first Presbyterian missionary from the North to itinerate in North Carolina was the Rev. William Robinson, a native of England, who came to New Jersey in 1729, following a youth of dissipation. He studied at the famous

Log College; and was sent as a missionary to North Carolina by the Synod of Philadelphia. While not much is known of his journey, Foote is the authority for the statement that the definitely visited in New Hanover (and Duplin) Counties.[25]

FIRST SETTLED MINISTERS

The next Presbyterian minister to visit the Cape Fear country was the Rev. Hugh McAden of Pennsylvania, sent out by the Synod of New York. Beginning on July 29, 1755, he made a tour of nine months preaching to both the Scotch-Irish who had settled the Piedmont, and the Scots and Scotch-Irish of the territory now embracing Wilmington Presbytery. Beginning on about Tuesday, January 13, 1756 until approximately April 13 he was in the Cape Fear country, preaching at many spots where today there are Presbyterian churches. He arrived in Wilmington on about February 14, and on Sunday, February 15, according to the entry in his Diary, he preached "in the A.M. to a large and splendid audience, but was surprised when I came again in the P.M. to see about a dozen met to hear me." Foote says that "this depressed his spirits and hastened his departure from the place on the Tuesday following."[26]

Two years later in 1758, he returned to Duplin County in order to become pastor of Grove near Kenansville, Rockfish near Wallace, and the Welch Tract near Burgaw. Ten years later he removed to Caswell County where he died shortly before the arrival of the British, who destroyed his home near Semora and exhumed and desecrated his body.

ARRIVAL OF JAMES TATE

The next minister in the Cape Fear was the Reverend James Campbell, a Gaelic-speaking Scot from Pennsylvania, who was persuaded to settle among the Scots who had emigrated to the upper Cape Fear country around and above Fayetteville. This was in 1758, and it was not until 1770 that another Presbyterian minister settled in the Cape Fear country. He was the Reverend John MacLeod. Meanwhile, in 1760 there arrived in Wilmington the Reverend James Tate, an Irish minister, who established a classical school there, one of the earliest, and possibly the first Presbyterian school in the state. He conducted worship services in either private homes or in the courthouse at Front and Market Streets. Foote tells us that he educated many of the young men in New Hanover who took an active part in the Revolution. In due time he became a staunch Whig and was for a time a member of the Committee of Safety. On account of his sympathy with the Colonies, he was compelled to take refuge in the Hawfields where he again conducted a school.

EXCELLED IN MISSIONARY WORK

In the History of Home Missions in Wilmington Presbytery, it is said that Mr. Tate's real purpose "seems to have been to do missionary work in the surrounding country, in as much as there was no opportunity to preach the Gospel, as a Presbyterian minister, in Wilmington." It is further recorded that he made frequent trips to the churches at Black River and South River and to the Presbyterians of Duplin County. The account concludes: "He was our SECOND MISSIONARY, and his name and influence are still preserved in our section."[27] The Rev. Robert Tate who later preached at Black River wrote most favorably of him, and related that he visited from house to house, teaching and baptizing the children, and that it was the custom to pay him one dollar for each child baptized, or in lieu of that to be presented with homespun.[28]

It has been thought that he never transferred his membership to an American Presbytery; however, Dr. George Howe, in his History of South Carolina, reports that the Reverend James Campbell had charged Mr. Tate with Arminianism before South Carolina Presbytery, which had been organized at Charleston prior to 1700. Happily he was exonerated of the accusation.[29]

Mr. Tate never married nor did he ever accept a call to be a pastor of a church; nevertheless, he was known for his courtesy and winning ways, especially with the young people.

EARLY CHURCHES[30]

There were no Presbyterian churches in the towns of North Carolina before 1800, the year that a church was first organized in Fayetteville. The earliest churches in the territory which became Wilmington Presbytery in order of organizations are, or including some now dissolved, were Black River Chapel, 1740; Grove, 1756; Rockfish, 1756; Brown Marsh (dissolved, succeeded by Clarkton in 1872), 1756; Moore's Creek (which became Caswell in 1858), 1788; Union (which became Faison—1870), 1793; South River, 1796; Hopewell, 1800; Keith (dissolved, 1926), 1817; Wilmington First (1760), 1817; Beth-Carr, 1819; Shiloh (dissolved—became Clinton, 1855, then Graves Memorial 1908), 1831; Hunt (dissolved, 1839), 1833; Elizabethtown, 1834; Mount Edwards (dissolved 1865), 1847; Mount Horeb, 1843; Mount Williams (dissolved, 1962), 1845; White Plains, 1850; Pike (merged with Rocky Point, 1960), 1856; Whiteville, 1856; Caswell (this was originally Moore's Creek, 1788), 1858; Mount Zion, 1858; Wilmington Second (later St. Andrews-Covenant), 1858; Oak Plain, 1859; Goldsboro, 1859; Catharine Lake, which became Richlands (dissolved,), 1868; Seminary, (became Pollocksville, 1892), 1868.

I would be remiss if I did not recount here briefly some of the history of several of the oldest churches. There were eight of them by 1801.

BLACK RIVER CHAPEL[31]—1740

Black River Chapel, as it was designated for many years, is located in lower Sampson County near Ivanhoe. It is older than Sampson County, and for that matter than all the counties which make up the Presbytery except Craven (1712), Carteret (1722), New Hanover (1729), Onslow (1731), and Bladen (1734). The settlers here were Scots. The first building for worship was of logs, located near Corbett's Ferry. There was no heat within for want of a chimney. Transportation was difficult for want of roads and a sufficiency of horses. Travel was afoot, or by "walk and tie," whereby a mother and her small children rode a distance while the father and older sons trudged far behind. The mother would at length dismount and tie the horse, and then proceed by walking. The father and sons would soon come on the animal, and ride a distance past the mother before dismounting, typing the horse, and proceeding on foot. Many walked the entire distance to church, sometimes as far as five miles or more each way.[32] Those who possessed "Sunday go-to-meeting shoes" carried these in their hands, walking barefoot until they reached "stands," set up especially for shodding those who boasted foot-gear, whose squeaks shortly thereafter heralded their arrival as they marched unceremoniously down the aisle of the chapel.

TIE MAINTAINED WITH SCOTTISH CHURCH

It is unbelievable that it was 1790 before this Church was able to secure a resident minister; nevertheless, it thrived on spasmodic preaching by itinerant

ministers. Among them were James Tate, William Bingham[33], Dougald Crawford,[34] James Hall, [35] and Samuel E. McCorkle.[36] It is said that the Church was for a time under the jurisdiction of the General Assembly of the Church of Scotland.[37] It is noteworthy in this respect that many of the Scots who arrived from the Isle of Arran between 1770-1774 brought their Church letters with them.[38]

The Church suffered several fires, and the early records of the Church were destroyed in a fire which razed the home of Joseph M. Beatty, presumably the Clerk of the Session.[39]

There have been three churches, built respectively in 1740, (rebuilt in 1770), 1718, and 1859, the present building.[40]

The Community prospered down to the War Between the States, and it is said that it was rich in 1859, appraised at one and a half million dollars.[41] Much of this, however, was estimated in slave property.

BICENTENNIAL CELEBRATION

In 1940 the Church celebrated its bi-centennial. More than 2,000 persons were present for the occasion. The Reverend R. Murphy Williams, Sr. of Greensboro, a descendant of one of the founders of the Church, delivered the anniversary sermon, following which a bronze tablet was unveiled commemorating two centuries of continuous service, given by Charles J. Williams, Jr., in memory of his great, great grandparents, Patrick and Elizabeth Murphy.

The Church has produced many distinguished citizens, as the names of the early settlers will testify: Corbett, DeVane, Kerr, Beatty, Murphy, Alderman, Henry, Robinson, Colvin, MacMillan, Bannerman, Kelsos, Shaw, Doane, McAllister, McCurdy, and Robinson. Others were MacFie, Hendry, Siller, Seller, Currie, MacKillips, MacVurchis, Fullarton, and MacLouie.

PRODUCED PROMINENT CITIZENS

One of the early persons who deserves to be remembered is Ruling Elder William Robinson, who arrived in 1771. It is said that he, a wealthy man for his day, on arrival, visited every family in the community and presented each one with a gift, such as a calf, or pig, or chickens, bacon, eggs, etc.[42] The same authority for this story reports that Catherine MacDuffie Kerr, the wife of Daniel Kerr, an immigrant of 1774, brought acorns from the Isle of Arran, and planted them at the old plantation, "Punch Bowl." It is said that there are many beautiful oaks presently standing on the plantation, and that others have also sprung up as new acorns were taken to distant places, including the campus of East Carolina University.[43]

Among the distinguished men to go out from this community were E. A. Alderman, later a member of the Wilmington First Church, who became famous as an educator. He was president of the University of North Carolina, Tulane University, and the University of Virginia.[44] It is said that the Murphy family has contributed more doctors to North Carolina than any other, among them Dr. Patrick Livingston Murphy, famous for "mental diseases" before psychiatry had attained prominence.[45]

TOKEN AND COMMUNION SERVICES

Until about the time of the Civil War the celebration of the Lord's Supper was a time of great solemnity. In some churches it was customary o begin preparation for Communion on Friday, and one or more ministers would arrive from

other churches to assist the local minister in ministering to the large crowds that often were present for these occasions. By or on Saturday it was customary for the Session of the Church to dispense tokens to those members of the Church who were in good standing. Only those presenting tokens might commune. On Sunday there would be at least two services, each morning, noon and night (six in all) going on simultaneously—one within the church and the other under a shelter, nearby. The custom prevailed in many churches of spreading long tables, and having the people approach them in successive groups, to partake of the bread and wine. In some churches, the rule was rather rigidly enforced that no church member was allowed to partake of the communion unless he had attended the preparatory services the week prior to the event.[46]

MINISTERS

The first minister called to Black River, who accepted and was installed, was the Reverend Colin Lindsay, a Scotsman who arrived in North Carolina about 1788. He preached at Black River from 1788 to 1792, and then served a series of churches in Fayetteville Presbytery down to the time of his death in 1817. He was one of the most colorful men of his day.[47]

He was followed by the Reverend Samuel Stanford,[48] who later was Moderator of the Synod of North Carolina. Foote says that Stanford "extended his labors over the greater part of Duplin as a minister, and conducted a classical school with success." This school was doubtless at the Grove. Foote adds that "Mr. Stanford wore out his strength and days in the service of the people of Duplin, and finished his course in the year 1828.[49] Robert Tate was pastor here from 1799 to 1834.[50]

GROVE—1756

The original settlement was several miles from Kenansville and was known as the "Golden Grove." Presbyterianism in North Carolina first saw the light of day there. The settlers here were Scotch-Irish, which explains the fact that Hugh McAden settled among them. The Highlanders spoke Gaelic, which he did not speak, and the preachers to those settlements of necessity spoke Gaelic. James Campbell was persuaded by Hugh McAden to settle in the upper Cape Fear country for this very reason. Stress was early laid on education here, and from the earliest times there was a school, manned and maintained by Presbyterians. Usually the minister of the Presbyterian Church was the principal of the nearby academy. Among the prominent families here were the Kenans, Halls, and Sprunts. The most famous teacher was probably Dr. James McKenzie Sprunt.[51]

Other ministers who preached here were the Reverend Messrs. James Tate, John Robinson,[52] Samuel Stanford, who was pastor for 33 years, while also serving as school principal, Alexander McIver,[53] and Malcolm Connaly Campbell.[54]

ROCKFISH—1756

Ministers who preached at this church intermittently during the early years were William Robinson, Hugh McAden, John Robinson,[55] and S. D. Hatch.[56] Robert Tate seems to have been the first installed pastor, beginning in 1799. He served until 1838. The Rev. Angus Johnston supplied during an illness of Mr. Tate's.[57] Other ministers prior to 1868 were Avander McIver,[58] Henry Brown,[59] and Duncan Blue Black,[60] who served 46 years.

Some of the oldest Church records in the Synod are extant for this Church, dating from 1814. Camp Meetings were regularly held on the grounds of the

Church. From time immemorial it has been customary to hold communion in this church on the fourth Sunday of May. One of the oldest "Female Missionary Societies" in the General Assembly was organized here in 1817, and the records, still extant, are the oldest of any church in our denomination.[61] Robert Tate presided over his first communion as a young minister, in this church. Only six persons participated. They were Timothy Boodworth and his wife, Thomas Wilson and his wife, and Robert Tate and his wife. The Church celebrated its 200th Anniversary October 12-14, 1956.

BROWN MARSH CHURCH—1756

This Church has a history similar to the others. As one reads the Minutes of Wilmington Presbytery he is saddened by the unfortunate circumstances which necessitated the dissolution of this Church; however, in its demise during the years 1870-1872, the new Church of Clarkton was born. It is of great interest to visit the old Church and cemetery. On the ceiling may be read in chalk, what is believed to have been written there by the builder of the old church: "Thomas Sheridan—1828 . . . Success to John Q. Adams." Sheridan was the builder, and doubtless favored Adams over Andrew Jackson, who was elected that year as president of the U. S.

FIRST PRESBYTERIAN CHURCH COURTS

Francis Makemie arrived in Virginia and Maryland in 1690, and largely through his influence Presbyterianism became established in America. The first Presbytery was organized in 1706 and the first Synod in 1717. In 1741 there was a division in the Church, known as the Old Side-New Side Controversy. This was healed in 1758 but in the meantime Hanover Presbytery had been set off in 1755. Fifteen years later in 1770 Orange Presbytery was created, and in 1788 the Synod of the Carolinas was organized in Old Centre Church in Concord Presbytery. The first General Assembly met in 1789. Concord Presbytery was organized in 1796. Fayetteville Presbytery and the Synod of North Carolina were organized in 1813. Several Presbyteries were both organized and dissolved in 1868, the year Wilmington Presbytery was organized. It will be seen that the territory embracing Wilmington Presbytery has been a part of some five different Presbyteries (Philadelphia, New Castle, Hanover, Orange, and Fayetteville).

EVOLUTION OF WOMEN'S WORK

Hardly anything in the History of the Synod of North Carolina is more thrilling than the development of Women's Work, and Wilmington Presbytery stood foremost in this endeavor. The emancipation of women in the Church ran concomitantly with their emancipation throughout society. As you know, it was not until 1963 that our denomination gave women equal rights with men to hold offices in the Church. For many years women were forbidden to speak aloud in Church assemblies, not even to pray, and of course, official women's organizations were not sanctioned. As long ago as 1850 there appeared in the N. C. Presbyterian, under the pen name only of "L.N.," an article entitled, "Women's Rights," in which the author declared that "women's rights are equal with men's in the sight of God." While most churchmen decried such "modernism," there were a few who were bold enough to espouse the cause. Among them was Dr. Peyton H. Hoge[62] of the Wilmington First Church, who gave every encouragement to Mrs. B. F. Hall,[63] who gained the title of "Mother of your Presbyterial Court."

FIRST PRESBYTERIAN UNION

Women's Missionary Societies had existed since 1817, when the Women of Rockfish organized, but it was not until May 30, 1888 that the Missionary Societies of the Presbytery were banded together as a Presbyterial Union. That took place in the First Presbyterian Church, Wilmington, and Mrs. Hall was elected the first President, which office she held until 1900. It was during the 1880's and 1890's that this Presbyterial and that of Fayetteville were working towards Union. The Wilmington organization was the second in the General Assembly. The Presbyterial was organized with eleven societies and 228 members.

It would not be until 1912 that organization would be accomplished along Synodical lines, for the opposition persisted; however, Mrs. Jackson Johnson[64] and Mrs. W. M. Cummin[65] of Wilmington, and others, saw victory in sight and realized the fulfillment of their dream that year. Mrs. Johnson was elected the first Synodical President.

YOUTH ORGANIZED BY WOMEN

Women of the past century were thinking and planning "the Mission of the Church" long before some of our modern theologians concocted the phrase. They have been reaching out for decades. Their outreach in Wilmington included the fields of Youth Work and World Missions. In reference to the former, the service rendered by Mrs. L. W. Curtis, daughter of Mrs. Jackson Johnson, and her daughter Lillian Curtis (Painter) was new for the Presbyterian Church, progressive, and inspiring. Mrs. Curtis was wife of Dr. L. W. Curtis, evangelist for Fayetteville Presbytery, who had served as a missionary in Laos. She was the first Secretary of Young People's Work of the Synodical of North Carolina. Miss Curtis, under the aegis of the Board of Christian Education (old Committee), developed the former Kingdom Highways program of our denomination. The Wilmington Presbyterial Union was the first in the Synod to embrace Young People's Work.

GREAT MISSIONARY PROGRAM

The other facet of Women's Work which shines with splendor in this Presbytery relates to World Missions. When the Presbyterial was organized in 1888, the purpose was stated to be "To support and cheer our lady missionaries in the field." Funds the first year totalled only $273.75, hardly sufficient to support one missionary in the field; however, the great mission program of the First Presbyterian Church, Wilmington, substantially augmented the women's contribution; in fact, so much so as to provoke a letter from the then Secretary of Foreign Missions of the General Assembly, who in 1890 wrote: "Your Synod is taking the lead in our Foreign Mission work." By 1910 fifteen missionaries had gone forth from Wilmington Presbytery.

It has been said on excellent authority: "Possibly the most remarkable work done by any Presbyterial in our Church was the building, equipping, and support of Kiangyin Hospital in China by Wilmington Presbyterial."[66]

PROGRAM OF HOME MISSIONS

It should not be forgotten that Wilmington Presbytery was also a leader in the Home Mission Program. Dr. Campbell in his centennial address in 1913 illustrated the change in the philosophy of Synod in regard to Synodical missions, using Wilmington Presbytery as the example and proof of its effectiveness. As

a result of preliminary steps and plans by those dedicated to the new philosophy, growth and development took place in the eastern part of the state. Dr. Campbell said that the "year 1881 deserves to be marked with red, or to speak in accordance with the color scheme of Presbyterianism, with ultra-marine letters on the Synod's calendar." He refers to the meeting of Synod that year in Goldsboro where the Rev. Messrs. H. G. Hill, Luther McKinnon, and C. M. Payne, who either were in the eastern part of the state or to be there, and others, offered a paper advocating "That Synod itself undertake by Synodical effort to reach the unevangelized parts of the state." This he added was "so radical and dangerous a proposition that only after a hardfought battle . . . did victory perch on the banner of the progressives."[67] He then, praised the Rev. B. F. Marable of Goldsboro, who at the Goldsboro meeting of 1888, in the "most memorable" debate "in the history of the Synod," said, "He sometimes wondered whether the Synod of North Carolina could be saved if it were an individual. Not the members of the Synod, mind you, but the Synod. Can anybody be saved that does nothing to save his fellowman. But in all my knowledge of this Synod, I have never known it to do anything to save one human soul. Why is this? Not because the members are not alive in the matter of saving souls, but because the Synod has formed the wrong idea of its functions. It has believed itself to be merely a body of review and control! And every year 150 ministers and elders leave their homes and their work merely as a body of review and control! To review what? To review the records of five presbyteries. To control what? To control Mecklenburg Presbytery!"[68]

WORLD MISSIONS

Perhaps no one has better than the Rev. Andrew J. Howell[69] of this Presbytery summed up its contribution to missions. In an historical address on "The Record and Progress of the Synod of North Carolina from 1861 to 1936," delivered at the meeting of Synod on September 2, 1936, he pointed out that the "interest of the Synod in Foreign Missions has always been particularly noticeable. The contributions from its churches for this cause amounted to $165,949.00 in 1920; $261,287 in 1925; and $239,683 in 1930. He further pointed out that the First Church Wilmington was known all over the General Assembly for its great work in Foreign Missions, and as of that date 22 foreign missionaries had been sent out from the bounds of Wilmington Presbytery while at that time there were 24 men and 45 women serving in the foreign fields from the Synod of North Carolina.[70]

CONCLUSION

Though this paper is far from complete, it is time to bring it to a close by other appraisals. Akin to the program of missions, was the perennial concern for evangelism, and there were never meetings of Presbytery during its early years when this was not a favorite topic. From the appointment of the Rev. S. C. Alexander, as its first evangelist, this has been a theme of the Presbytery.

STEWARDSHIP CONCERN

The records of the Presbytery will indicate that the Presbytery has always been deeply concerned for stewardship and there were times when it was the leader in the Synod and in contributions to World Missions, the leading Presbytery in the General Assembly. The Presbytery believed in a philosophy of stewardship, based on scripture, and refused to go along with the Assembly during its early days in reference to stressing that the tithe is a binding law.

In the field of education, the Presbytery was never wanting. There were numerous classical schools in the area, manned and maintained by Presbyterians, beginning as early as 1760 when James Tate arrived in Wilmington. In the Christian Education Program, the Sunday School was ever foremost in the plans of the Presbytery. There was an organized Sunday School at Rockfish as early as 1829, doubtless one of the oldest in the Synod. From the earliest days, the Presbytery urged that Sunday School Conventions be held each year. It is noteworthy that conferences for deacons and elders were also encouraged. The teaching program for children and young people was ever uppermost in the minds of the constituents of the Presbytery.

FEW CASES OF DISCIPLINE

There have been only a few instances of the Presbytery being involved in litigations. The first was in reference to the Brown Marsh Church, in connection with the contumacy charge against the Rev. H. A. Munroe, who insisted on preaching there after the church had been dissolved. As we have seen, this ended irenically.

In 1904 a complaint reached Synod against Wilmington Presbytery. For a number of years Synod had urged that ministers, finding suitable colored persons desiring to become Presbyterians, to act as evangelists and receive them into the church at large, and then recommend to a colored church willing to receive them. Wilmington Presbytery followed this procedure, and when an effort was made to attach a colored member to a white church, the Presbytery still followed the pattern of Synod; however, a complaint was made stating that such action was unconstitutional and made color a test for membership. Synod upheld the action of the Presbytery, but the complaint was taken to the General Assembly and sustained.

This is not to say that the Presbytery was indifferent to or not concerned for work among the Negroes. The records indicate quite the contrary.

Throughout the Minutes, one is impressed with the spirit of fair play as was the case in dealing with the Rev. H. A. Munroe. One is also impressed by the fact that there was a passionate love for Jesus Christ and a passionate love for man. The Presbytery Minutes everywhere indicate concern: (1) "To do things decently and in order;" (2) To glorify God; and (3) To carry the Gospel to every creature.

PRESBYTERY SYMBOLS

Wilmington Presbytery is a symbol of missionary zeal and endeavor; a symbol of innovation and leadership; of faith and hope; of earnest effort and success.

You have practiced "the mission of the Church" through sacrifice and service and through reconciliation.

May your history be an inspiration to others, and may you increase in wisdom, and in stature, and in favor with God and man.

FOOTNOTES

[1]R. F. Campbell, D.D., "The Last Fifty Years—The Presbyterian Church an Evangelistic Agency," *Centennial Addresses, Synod of North Carolina,* delivered at Alamance Presbyterian Church, Greensboro, N. C., October 7, 1913 p. 59. Dr. Campbell himself was a strong believer in the philosophy of "multiply by dividing." Later he was a leader in establishing first Asheville Presbytery and later Appalachia Synod.

[2]Quoted from S. C. Alexander's "Miracle and Events," without reference page being given. Samuel Caldwell Alexander was born in Mecklenburg County, N. C., February 24, 1830,

son of Robert Davidson Alexander and Abagail Bain Caldwell. He married Mary Holmes Brown of Davidson, N. C., May 21, 1857. He recieved the B.A. and M.A. degrees from Davidson College, 1848, and attended Columbia Theological Seminary, 1853. He was ordained August 3, 1853 by Concord Presbytery. He was pastor of Thyatira and Back Creek Churches from 1853-1859; then served as pastor of the Black River Chapel from 1850 to 1870. In the latter year he became the first evangelist of Wilmington Presbytery, in which office he served from 1870 to 1873. Presbytery elected him in 1871 to serve for five years but he accepted a call to the Wadesboro Church in 1873 and remained there to 1878. From 1881 to 1883 he served again in Fayetteville Presbytery, then left the Synod to serve in order in Texas, Missouri, Alabama, and Arkansas, where he died September 9, 1907. He wrote several brief works. Lafayette College in Alabama conferred on him the degree of Doctor of Divinity.

[3]The Presbytery was Fayetteville which convened off and on for a week, November 14-21. An Overture was adopted by the Presbytery, Tuesday afternoon, November 17, 1868; therefore, it was the night of November 16 that Dr. Alexander spent in prayer. The record in the *Minutes of Fayetteville Presbytery* (November 14-21, 1868, pp. 525ff.) on this matter is as follows:

"After Recess Presbytery met."

"Division of Presbytery"

"The following Resolution was adopted by Ayes thirty-three, Noes four, viz.: Resolved, That it is expedient that this Presbytery be divided, and that the following Overture on this subject be adopted and forwarded to Synod at its next session:

"The Overture as amended is as follows, viz . . ." (The Overture appears later in the text of this paper.) At its foot appears the following:

"[Ten Ministers; Three Licentiates, Twenty-five Churches]"

[4]Mecklenburg was organized in 1869; Albemarle in 1889; Asheville in 1896; and Kings Mountain in 1902. Winston-Salem and Granville were organized in 1923.

[5]*Minutes of the Synod of North Carolina,* 1868, p. 22. *Minutes,* 1867, p. 16.

[6]*Minutes of Synod,* 1868, p. 3. In the Presidential election of that year, the candidates were: Ulysses S. Grant, Union-Republican Party, (Vice Presidential candidate—Schuyler Colfax); Horatio Seymour, Democratic Party, (VP candidate—Francis P. Blair, Jr.). Grant was elected by a popular vote of 3,013,421 to 2,706,829 (52.7% to 47.3%). 214 electoral votes to 80. Twenty-three electoral votes were not cast since Mississippi, Texas, and Virginia, on account of Reconstruction difficulties, did not participate in the election. A paramount issue of the campaign was the program for the Reconstruction of the former Confederate states, with the Republicans in favor of harsh measures.—"How We Elect Our President," pub. by the *Reader's Digest,* 1968, p. 17.

[7]Minutes of Synod, pp. 13-14. The text of the Overture and the action of Synod are identical with the minor exception of the omission of the word "and" before "2nd church, Wilmington," in the last line of the 3rd paragraph.

The Boundary of Wilmington Presbytery has remained essentially the same since 1868. The most significant change was the transfer of Goldsboro to Albemarle in 1889. The Minutes of the Presbytery are interspersed with Resolutions and responses to Resolutions to and from higher courts in reference to changes. In 1870 Synod refused to change the boundary between Orange and Wilmington Presbyteries but ordered the Stated Clerk to define it more clearly. In 1871 Carteret County was transferred from Orange to Wilmington. Orange petitioned Synod, meeting at Goldsboro in 1888, to provide it some relief in bearing the burden of so extensive a territory, especially among the 44 counties in the north-eastern sections of the state, where there were 20 counties without a Presbyterian Church. The Orange Presbytery petition was implemented by a memorial presented to Synod from the Home Mission Convention which had been held in Goldsboro just prior to the meeting of Synod, urging a more equal distribution of territory of Synod among the Presbyteries. Synod appointed a Committee to study the whole matter and report back in October, 1889. The Committee reported, and Synod acted by creating a new Presbytery, to wit, Albemarle. The action included the transfer of that part of Craven County south of the Trent River to Wilmington Presbytery. A special Committee, composed of Dr. Frontis H. Johnston, Synod Evangelist located at Raleigh, Dr. Lauchlin C. Vass, minister of the New Bern First Church, and Ruling Elder James L. Fowle (presumably a kinsman, though not his father, of Dr. James L. Fowle, native of Washington, N. C., and for many years minister of the First Presbyterian Church, Chattanooga, Tennessee), was appointed to formulate and recommend the procedure in constituting the new Presbytery. The Rev. S. H. Isler and the Rev. J. C. McMullen (father of the late renowned Dr. Robert J. McMullen, Educator and Missionary, who died at Chapel Hill, N. C., December 26, 1962), were transferred to the new Presbytery. Mr. Isler had transferred from Wilmington Presbytery to Orange between 1883 and 1884. All of Lenoir County was placed in Albemarle in 1911; however, in 1919 a six-mile strip of the east side of Lenoir County was transferred to Wilmington. In 1932 the boundaries of Fayetteville and Wilmington were changed so as to include all of Samson County in Wilmington.

In reference to the Charter Member Churches, consult the Map of Wilmington Presbytery —1868. Also, there is in the APPENDIX to this paper, a resume of the History of each of the 25 Charter Member Churches of the Presbytery.

[8]The Rev. Horace Leonard Singleton was born at Portsmouth, Va., December 27, 1833, son of Henry and Mary Ann Reynolds Singleton. He married Martha Colgate Morling of Baltimore, Md., October 20, 1863. He attended Amherst College and Princeton Theological Seminary. He served in Missouri before going to Baltimore in 1862. In 1865 he was called to the First Church, Wilmington, N. C., where he remained until 1871, when he became editor of *Good News and Alliance,* at Baltimore. Later he served briefly in Missouri again, and died in New York City, July 13, 1910. For an excellent account of the depressing conditions in Wilmington following the War, as given by him, see his letter to the First Church Congregation, Dec. 6, 1892, in *Memorial of the First Presbyterian Church, Wilmington, N. C., 75th Anniversary,* 1817-1892, pp. 4145.

[9]At this time he resided at Black River Chapel, Ivanhoe, N. C., and was the Stated Supply of the following Churches: Hopewell, Keith, Moore's Creek (Caswell), and Mount Williams. He was born at Fayetteville August 16, 1812, son of John Shaw and Frances Faison. He was graduated from the University of North Carolina in 1837 with an A.B. degree. He attended Union Theological Seminary in Richmond, 1838-39 and Columbia in S. C. in 1840-41. He was ordained by Fayetteville Presbytery December 19, 1846. He served Black River, 1841-48, South River and group, 1849-62. He became Confederate Army Chaplain with the 18th N. C. Regiment in 1862, and in January, 1863 was transferred to the 51st Regiment, with which he served until the close of the War. According to Clark, *N. C. Regiments,* CSA, Vol. IV, 608 and 617, he was "appointed to this Regiment [18th] by the State Legislature early in 1861, and served one year. Became Chaplain of the 51st Regiment January 1, 1863, and served through the War . . ." "A soldier writes of him: 'He was an ardent Confederate, a good Chaplain, and a brave and most excellent man." He was living at Magnolia, N. C. in his 83rd year. When Sherman's Army invaded the Cape Fear in 1865, it is said that, "with some prior knowledge of the military activity of the Shaw brothers," same of his "bummers" "marked the Colin Shaw home for the torch; and it is authoritatively related that his daughter Mary, afterwards the wife of Dr. C. S. Kerr, to show her patriotism for the cause in which her father was serving, and her contempt for the vile assassins of the home, quietly sat at the piano and played 'Dixie' as a final serenade."—John A. Oates, *The Story of Fayetteville,* 675f. He served as Stated Supply and evangelist of Moore's Creek-Keith group foom 1866-1884; Gravel Hill group, 1885-1886; Oak Plain-Mt. Zion group, 1886-1887; Magnolia group, 1887-1896; without charge and supply work, 1897-1904; died at Ivanhoe, N. C., July 8, 1905. He was present at the 100th anniversary of the Battle of Moore's Creek Bridge and offered the prayer, February 28, 1876.—John W. Moore, *History of N. C.,* vol. i, 427.

Mr. Claude Hunter Moore of Turkey, N. C., did a full story on him for the *Sampsonian,* published in Clinton, N. C., date of December 23, 1965; and the *Fayetteville Observer* for Sunday, January 9, 1966, carried a similar story replete with pictures. There also appears a biographical sketch of him in the *N. C. Presbyterian* for January 16 1896; and another, based on the Moore article on him in the same paper for August, 1966, pp. 8-9. His maternal grandfather was one of the pioneer settlers of Duplin County. John Shaw migrated from the Isle of Jura, Scotland, in 1747, to Cumberland County. Besides Colin, he had three other children: Ann, Elias Faison, and Henry Faison. The family has numerous connections scattered across North Carolina, particularly eastern N. C., and beyond. Colin Shaw was married in 1842 to Phoebe Bannerman of Kerr, N. C., in Sampson County, and to them were born: Washington Irving, Frances Mary (Molly), Phoebe, who died young, Heman, who also died young, Neil Graham, Henry Elias, William, and Leslie.

[10]Information is meager on Mr. Black. He was born in Moore County, N. C. (n.d.). His parents are not known. He seems to have attended some academy and was a student at Union Theological Seminary, 1840-1843. He was licensed by Fayetteville Presbytery, 1843, and ordained December 21, 1845. He served in order in Fayetteville and Wilmington Presbyteries the following churches: Hopewell and Mt. Williams, 1846, and Rockfish, 1847; Keith, 1849; Hopewell and Rockfish, 1854-1859; Pike, 1860—(also S.S. Hopewell and p. Rockfish, 71)—1883; Hopewell, 1871-1891. He died August 20, 1893. In 1868 he was residing at Burgaw and was serving the Pike and Rockfish churches.—*Ministerial Directory,* 1941, p. 57; and *General Catalogue, Union Theological Seminary,* 1807-1924, p. 70.

[11]Hugh A Munroe (also spelt Monroe): He was born at _____N. C. in 1812, parents names not available. He married (1) Lucy Wright, of _____; and (2) Caroline Matilda Wooten of Bladen County. He attended Donaldson Academy at Fayetteville and Columbia Theological Seminary at Columbia, S. C., 1837-1840. He was licensed and ordained about 1842 by a S. C. Presbytery, and served in Bethel Presbytery, 1842-1843. He became an evangelist at Elizabethtown, N. C., Fayetteville Presbytery, in 1844, and the next year is reported without charge. He served as Stated Supply at Beth Car, 1846—(Stated Supply at Mt. Horeb, 1846-1848)—1849; Stated Supply of Brown Marsh and Elizabethtown,

1849, and Pastor, 1850—(SS at White Plains, 1851-1859)—1862; Stated Supply at Whiteville and group, 1863-1874. He died at White Hall, Bladen County, October 26, 1874. When the Presbytery was organized he was residing near Clarkton and was serving White Plains and Whiteville.

[12]S. H. Isler was born in Jones County, N. C., August 31, 1883, son of Simmons I. and Barbara _____Isler. He married Elizabeth Williams of_____. He graduated from the University of North Carolina with the A.B. and M.A. degrees in 1859, then attended Union Seminary in Va., 1859-1862, where he majored in Greek. He returned to eastern N. C. and was ordained as an evangelist by Fayetteville Presbytery April 10, 1863. He spent the rest of his ministry serving in eastern North Carolina, as either Stated Supply or Pastor of the following churches and as evangelist, first in Fayetteville Presbytery, then Wilmington, and finally Albemarle: Goldsboro, Beaver Creek, Cobb's Mill, Catharine Lake, Seminary, and Richlands. He died at Goldsboro, a member of Orange Presbytery to which he had transferred about 1890, April 3, 1910. His ministry touched a large number of the churches which were organized during the period he served in eastern North Carolina.—*Ministerial Directory,* 1941, p. 347; *UTS Catalogue,* p. 87.

[13]James Kelly was born near Carthage, N. C., April 1, 1832. He married Emma Cromartie, near Elizabethtown, N. C., May 14, 1872 (d. March 24, 1873). He was a first honor graduate of the University of North Carolina, with the B.A. degree, 1860. He served in the Confederate States Army until 1863 when he began the study of Theology under a private tutor. He was licensed to preach on October 8, 1863, and was ordained by Fayetteville Presbytery on November 18, 1865. He served as Stated Supply at Jackson Springs, 1863-1864; Brown Marsh and Mt. Horeb, 1864, and as pastor, 1865-1877. He was President of the Leland, S. C. Female Seminary from 1877 to 1880. He served as Stated Supply of the Elizabethtown and White Plains Churches from 1880 to 1890 while at the same time filling the Office of Superintendent of Education for Bladen County. From 1888 to 1892 he was also principal of the Clarkton High School, and in 1803, he taught school. He was without charge from 1894 to 1900. He died at Clarkton April 19, 1906. When Wilmington Presbytery was organized he was Pastor of the Brown Marsh and Mt. Horeb Churches.—*Directory,* 1941, p. 369.

[14]Benjamin Franklin Marable II was born at Halifax, Va., October 7, 1831, the son of B. F. and Susan Boswell Marable. He married Octavia Augusta Faison of Sampson County, April 7, 1863. He was a student at Richmond College in Virginia and Wake Forest College in North Carolina. He attended the Baptist Theological Seminary at Greenville, S. C., 1855-1856, and Columbia Theological Seminary. He was ordained by the Baptist Church in 1856. and both preached and taught. He served as Recording Secretary of the Baptist State Convention of N. C. from 1857 to 1863. He was received by Fayetteville Presbytery from the Baptist Church December 16, 1863. He located at Warsaw, N. C. and served as supply of churches in that area until 1865 when he became Pastor of the Oak Plane and Springvale Churches, 1865-1868. He was Stated Supply at Clinton from 1868 to 1875 and pastor at Goldsboro from 1876 to 1879. He was Stated Supply at Mt. Olive and Clinton from 1880 to 1892. He died in 1892 or 1893. Hampden-Sydney College conferred on him the degree of Doctor of Divinity.

Note that first of all he was a Baptist Minister. The memory of him has been passed on to the second generation after him, for as late as March 9, 1963 the writer was told by Miss Emma Walker Hubbard of Clinton that Dr. Marable was "a colorful character, and that sometimes he tried to conduct the Presbyterian Church by Baptist procedures, and that this often resulted in some 'rough times' for him." He had a tremendous hand in shaping the future of the Synod of North Carolina at the meeting of 1888.—*Directory,* p. 429.

[15]Luther McKinnon, one of the most distinguished ministers in the Synod of North Carolina during the last half of the nineteenth century, was born near Maxton, N. C. in 1840. (Exact date and parents' names not available.) He married Miss Addie Lee of Clinton, N. C., December 15, 1869. He graduated from Davidson College with an A.B. degree in 1861, and from Columbia Theological Seminary in 1864. He served as a Chaplain in the 36th N. C. Regiment, CSA from the spring of either 1863 or 1864 (*See Directory,* 1941, p. 473 and *N. C. Regiments,* 1861-65, Vol. IV, p. 613) till the surrender. He was President of Floral College and Stated Supply of nearby Centre Church in Robeson County 1865-1866. He was licensed in 1864 and ordained in 1866 by Fayetteville Presbytery. He served as Pastor of the Goldsboro Church from 1866 to 1871, and became a charter member of Wilmington Presbytery which he served as Stated Clerk in 1871. He was called to the First Presbyterian Church, Concord, N. C. in 1871, and remained there until 1873 when he was called to the First Church, Columbia, S. C. From there he was called to the Presidency of Davidson College. In 1888, on account of infirmity he moved to Clinton, N. C. where he lived until his death, May 28, 1916. The University of N. C. and Southwestern at Clarksville, Tennessee, conferred on him the honorary degree of Doctor of Divinity.

[16]James Menzies Sprunt was born in Perth, Scotland, January 14, 1818. He was educated in Edinburgh. From 1835 to 1839, he was a merchant in the West Indies. He came to America in 1839 and settled in Duplin County where he taught school for about five years at Hallsville. In 1845, he became Principal of the Grove Academy at Kenansville, and in 1848, he became affiliated with the Presbyterian Church and was taken under the care of Presbytery as a Candidate for the Ministry. He held the position as Principal until 1860 when he became Principal of the Kenansville Female Academy. He was licensed to preach on October 13, 1849, and was ordained by Fayetteville Presbytery and installed as Pastor of the Grove Church, Kenansville, May 3, 1851. He served as a Chaplain in the Twentieth N. C. Regiment, CSA, having been commissioned in June, 1861. He served through 1863, and it is recorded: "His friends in the army can never forget him. He walked hundreds and hundreds of miles. Perhaps, none ever saw him on a horse or in an ambulance during the War. The devout, scholarly man preached in his beloved Duplin, to the delight of the people till the close of his long and useful life." (From Clark, *N. C. Regiments,* op. cit., pp. 608f.)

After the War, he returned to Kenansville and served the Grove, Union, and Mt. Zion group of churches to 1884.

He was married to Eleanor Hall, one of his first pupils. He first lived in the "Jones residence," but later purchased the "finely-built Gillespie house," which he made a place of beauty, the exterior as well as the interior since he was a horticulturist.

He served as Duplin County Court Recorder for a number of years. He was Stated Clerk of Wilmington Presbytery from 1872-1884. He died December 6, 1884, and was buried in the Old Hall-Sprunt Cemetery at Hallsville. (Information found in *Directory*, 1941, p. 678; newspaper clipping for July 13, 1961 in Synod's Office file on Grove Presbyterian Church; letter of March 22, 1952 from Miss Susan E. Hall of Wilmington, in Synod's Office file.)

[17]*Minutes of Fayetteville Presbytery,* pp. 525ff.

[18]*Minutes of Synod,* 1868, p. 4 Of these, the names of Carr, McLaurin, and Player appear frequently as representatives of their respective churches at meetings of Wilmington Presbytery; and Murphy, spasmodically. He was the first member of Wilmington Presbytery to serve as a Trustee on the Board of Union Theological Seminary in Virginia. For several meetings there was confusion as to whether or not Presbytery or Synod was responsible for paying his traveling expenses to Richmond to attend Board meetings. Synod disclaimed responsibility, and apparently either Presbytery paid his expenses, or he did himself.

In the two lists of Ruling Elders who attended the Presbytery and Synod meetings are prominent family names, and, indeed, prominent personages. No doubt, information is extant on most of them. We would be remiss not to take further note of the following:

Patrick Murphy: John A. Oates, *Story of Fayetteville,* p. 679: (1801-1874). "Patrick Murphy, son of Robert Murphy and Mary Bailey, was born on his father's farm near Tomahawk, May 9, 1801. He attended Grove Academy, Kenansville, and was largely self educated. He studied law, was admitted to the Bar and practiced for a time in New Hanover County, which he represented in the House of Commons in 1829. He moved to Taylors' Bridge Township, Sampson County, and in 1833, married Eliza Ann Faison, and erected a large two-story home on Quwhiffle Creek, where he raised a large family. This original home still stands and is known as the Amos J. Johnson place. In 1838, he was appointed Clerk and Master of the Equity Division of the Superior Court of Sampson County, a position he held for more than twenty-five years. He represented Sampson County in the lower branch of the General Assembly during the war years of 1864 and 1865. He was a prominent layman of the Presbyterian Church, and was one of the first elders of Shiloh Presbyterian Church in 1832, parent of the Clinton Presbyterian Church. In 1859, he was instrumental in the organization of the Oak Plains Presbyterian Church, in Taylor's Bridge Township; and it was at the home of Patrick Murphy, in Wilmington, to which town he moved after the War, that the Wilmington Presbytery was organized November 21, 1868. He died November 15, 1874, and is buried at Oak Plains Church, Sampson County. An oil portrait of Patrick Murphy, presented by his grandson Charles Williams, of Jacksonville, Florida, hangs in the Superior Court Room at Clinton."

John McLaurin: He was a prominent merchant in Wilmington, and was a Ruling Elder in the First Presbyterian Church. He was born in 1832 and died in 1907. He represented his Church at the last meeting of Fayetteville Presbytery before it was divided in order to create Wilmington Presbytery. According to James Sprunt, in *Chronicle of the Cape Fear,* p. 159, Mr. McLaurin "was proud of his Scottish lineage." Mr. Sprunt paid the following tribute to him: "He possessed those sterling traits of heart and mind which likewise adorned the lives of many of his fellow-countrymen in the Cape Fear region—'absolute dependableness in all thinking and in all dealing, a lively sense of justice, a cultivated taste, critical judgment, with a splendid capacity for moral indignation.' He was an honor to his city and Commonwealth."

He was educated in the Odd Fellows School in Wilmington, conducted by Robert McLauchlin, of Baltimore, a member of the first graduating Class.

In November, 1874, he bought the proprietary rights to the *North Carolina Presbyterian* which had been established and printed in Fayetteville since January 1, 1858. He became both editor and owner. Mr. Sprunt says, "Mr. McLaurin, who was one of our most exemplary Christian citizens and a gentleman of fine attainments, continued its publication in Wilmington for about twenty-five years, when he sold it to a Charlotte Publishing company, which disposed of it later to Dr. A. J. McKelway of Charlotte, where it is published as the *Presbyterian Standard*." (ibid., p. 559.)

One other observation by Mr. Sprunt: ". . . he wrote for the local newspapers some charming reminiscenses of Wilmington in the forties over the pen name 'Senex,' Jr." (ibid.)

A granddaughter of Mr. McLaurin's, Mrs. Catherine J. Pierce, lives in Charlotte, 1968. In 1965, she graciously furnished Synod's Office, Raleigh, N. C., with a picture of Mr. McLaurin and also a receipt for a subscription to the *N. C. Presbyterian*, bearing his signature.

Mr. McLaurin was the third Treasurer of Wilmington Presbytery. He was elected in the spring of 1875. He addressed Albemarle Presbytery in 1889 at its opening session, on *The N. C. Presbyterian.*

[19]The house, which was located at 8 North Fourth Street, is no longer standing, having been razed within the last few years. Pictures of the house may be found at the Historical Foundation, Montreat, N. C., and in the Office of the Synod of North Carolina, Presbyterian Church in the U. S., Raleigh, N. C.

[20]*Minutes of Fayetteville Presbytery* November 21, 1868, p. 549. It is recorded in the narrative of the third adjourned meeting of the Presbytery, held during a recess of Synod on Saturday, *supra,* that the Stated Clerk of the Presbytery was directed to transmit to the Stated Clerk of the Presbytery of Wilmington which had been ordered by Synod to be organized "all items of business on our Minutes devolving upon members of that Presbytery."

[21]The Reverend Robert Tate, who died at the age of 93, had the longest ministry in Fayetteville Presbytery at the time of his death. He was born at Hawfields in Alamance County, May 3, 1774. He was educated at Old Caldwell Institute in Greensboro. Information on his formal education beyond this point is unavailable. He preached his sermon for licenture by Orange Presbytery in the Hawfields Church, April 6, 1796, and was licensed the following day. He seems to have moved almost immediately to the territory of Duplin and New Hanover (that part of the latter now Pender) Counties, where he spent the remainder of his life, serving the Hopewell, Rockfish, Mt. Williams, Keith, Brown Marsh, and possibly other churches, at intervals. He organized the Hopewell and Mt. Williams Churches. In regard to the Brown Marsh Church he served one year, and the Session Book records at its end, April 3, 1828 that he preached his "valedictory sermon." (p. 10) He was a charter member of Fayetteville Presbytery and was elected its Moderator five times. The Minutes of the Brown Marsh Church state that he assisted the Rev. Samuel Stanford in administering the Lord's Supper on March 20, 1814. (p. 4) Incidentally, in the *History of the Hopewell Church,* by Mattie Bloodworth, 1962, it is stated that he held his first communion at Old Rockfish just over the Pender line, "which would imply that it was an organized congregation of six persons: Hon. Timothy Bloodworth and his wife, Timothy Wilson and his wife, and Father Tate and his wife." Why just six people, she does not say.

In reference to Timothy Bloodworth, he later moved to Wilmington, where he became interested in politics. In 1803, Orange Presbytery was to have convened in Wilmington to license him to preach, but the death of his wife precluded this. One source, which may not be reliable, states that Robert Tate married twice and that his first wife was the daughter of Timothy Bloodworth, one-time collector of customs at Wilmington, and one-time member of Congress. This has been challenged however, by some of his descendants, including Mrs. Ida Brooks Kellum, of Wilmington. (Letter of March 16, 1966 to Mrs. Arnold Edgerton, of Goldsboro, both descendants through the Boneys.) Mrs. Kellum states that she has always wondered where the proof came for Tate marrying Margaret Bloodworth, and adds, "I presume it is so, but these early recorders of such facts of history never carry any proof and personally I have not run into any record in New Hanover County to indicate such . . . I do know that Margaret was a favorite Bloodworth name . . ." Mrs. Kellum also gives rather conclusive proof that Robert Tate died in 1866, rather than 1867, citing proof from his gravestone. He lived on his plantation about five miles over the line in Pender County on Sill's Creek where today are located a part of the Penderlea Homestead Farms. He was buried in the nearby family cemetery. An excellent portrait of him appears on page 14 of *History of Wilmington Presbyterial Auxiliary.* It is recorded that he was "beloved and honored in many congregations." (Min. of 175th Anniversary meeting of Orange Presbytery, 352nd session, p. 430). He wrote "A Short and Imperfect Sketch of the Rise and Progress of the Black River Church, Commonly Known by the Name of the Black River Chapel," and there is a letter from him to the Editor of Sprague's *Annals of the American Pulpit,* p. 421, delineating the character of the Rev. John McIntyre, who was long a distinguished member of Fayetteville Presbytery, and his contemporary, written when he was 83 years old. (Vol. IV, pp. 4201.)

[22]In the Resolutions at the close of the Meeting of Fayetteville at Rockfish Church, November 14-21, 1868, appears an expression of "thanks" to the officers of the Steamboat lines on the Cape Fear River and three railroads for providing transportation at one-half fare.

[23]Governors Gabriel Johnston and Arthur Dobbs, to mention but two.

[24]Wm. Henry Foote, *Sketches of North Carolina*, pp. 125ff; 158; 224.

[25]ibid., p. 158.

[26]ibid., pp. 171ff. His itinerary, as given in his Diary, which appears rather fully in Foote, and extant nowhere else as far as is known, indicates that "On Tuesday, January 13th, 1756, he set out on a journey down the Cape Fear River to Wilmington, in company with a Mr. Van Clave, and reached Huary, thirty miles, and preached the next day." Thereafter, the next day "he reached Smith's, at the Sandhills, and remained to Sabbath." On Monday he rode off with Mr. Smith who was going to court "and rode fifty miles to McKay's." Next day he rode thirty miles to Anson Courthouse, where he met an old friend, James Stewart, with whom he resided until Saturday when he rode to the New Store. On Sabbath, the 25th, he rode to Hector McNeill's, "and preached to a number of Highlanders, —some of them scarcely knew one word that I said, —the poorest singers I ever heard in all my life." He reached David Smith's on Little River and Alexander McKay's on the Yadkin; then Neill Beard's, James Semes's where he visited a sick family; to Mr. Robinson's, an affable gentleman," Justice Randale's, George Brown's, Neal Shaw's, Duncan McCoulsky's, Esquire McNeill's; to Baldwin's on the White Marsh, to Mr. Kerr's home, and on Wednesday, February 11 "he set out for Wilmington, and rode thirty miles to young Mr. Granger's," "a very discreet gentleman who entertained me with a great deal of courtesy." On Thursday he rode fifteen miles to President Roan's; and the next day fifteen miles further to the ferry, and then crossed by water, four miles, to Wilmington."

[27]Information on him may be found in the paper, "The History of Eastern North Carolina and the First Presbyterian Church of Wilmington, N. C.," by Harold J. Dudley, by consulting the Index. (In the shorter version, fn. 22-27; in the longer version, 23-30.)

[28]Robert Tate, "A Short and Imperfect Sketch of the Rise and Progress of the Black River Presbyterian Church, Commonly Known by the Name of the Black River Chapel." p. 2.

[29]Howe, *History of the Presbyterian Church in S. C.*, Vol. I, 382. Howe's authority is the Diary of the Rev. Alexander Simpson.

[30]Space and time for this address prevent even a brief resume of all these churches; however, a resume of them will appear in the Appendix of the final unabridged History of Wilmington Presbytery.

[31]Black River sources are to be found in Foote's Sketches (check "Index"); Tate's brief work; Clippings from the papers; Records of the Church.

[32]As late as 1868 a reason given for organizing a church at Mebane was that the students of the Bingham School had to walk five miles in each direction to attend the nearest Presbyterian Churches.

[33]William Bingham came from Ireland at the age of 29, and sojourned briefly, that is, about three or four years, in Wilmington before moving to Pittsboro, where he opened a school. Later he taught at the University, but finding the students so ill-prepared, returned to the classical school business. For a number of years he and his sons conducted schools located at several different places, including the Crossroads Church, Hillsboro, and Mebane, before finally moving to Asheville about 1890. He married Ann Jean Slingsby, daughter of Col. Slingsby, the respected Tory, who was killed during the Battle of the Tory Hole at Elizabethtown. Bingham trained many young men destined for distinction. Though an ordained Presbyterian minister, he preached very little, and even served at one time as a Ruling Elder. He died Feb. 5, 1826, 72 years old.

[34]On the authority of J. Kyle Bannerman, Address at Black River Church Homecoming, May, 1959. See *Presbyterian News*, Synod of N. C., June, 1959. Crawford was a native of Scotland who spent the years 1774-1790, preaching to the Gaelic-speaking churches of the Cape Fear. He seems to have been the "unhappy suitor" in a love affair, and his mind became impaired.

[35]James Hall was one of the most distinguished ministers in North Carolina the latter part of the 18th Century and the early part of the 19th. He served churches primarily in and around Statesville. He never married. He was distinguished as a teacher. He served in the Revolutionary War as a Chaplain. He was a frequent representative to the General Assembly and served as Moderator of that Body. He was the first President of the N. C. Bible Association. In 1788, he held a meeting in Black River Church. He was often itinerated as a Missionary, reaching as far as Natchez, Mississippi.

[36]Dr. Samuel E. McCorkle, like Hall, was famous as a preacher and teacher, during the same period. He had a hand in the establishment of the University of N. C. His school, Zion-Parnassus, was famous, and here many boys, destined for greatness, were educated. He, too, held a meeting at Black River 1787.

[37]Typescript of only two pages giving meagre information on the Church. Furnished to Synod's Office by Mrs. Paul P. Murphy, Lowell, N. C., Oct. 2, 1963.

[38]There is a copy of one in Synod's Office, sent by Mrs. Murphy, *supra*. It reads:

"These do certify that the bearer, Patrick Murphy, his spouse and family natives of the parish underwritten, who resided here the most of their lives behaved themselves, loyal subjects of the British crown, free from publish censure of church censure, and may be admitted into any Christian Society wherever Providence may determine their lot, —attested at Kilmore in Arran, Scotland, this the seventh day of August, one thousand seven hundred and seventy-four.

By

Hamilton Mims
Dougald Crawford
John MacKenna."

[39]Typescript, *supra*, p. 1. Also a news article, "Black River Chapel," by Elizabeth Janet Black, n.d., furnished by Mrs. Murphy, *supra*.

[40]ibid., pp. 1-2.

[41]ibid., p. 1.

[42]Janet black, ibid.

[43]ibid. Miss Black accredits the above stories respectively to Mrs. Laura MacDuffie MacDonald and Mrs. Lizzie Bannerman.

[44]E. A. Alderman became a fast friend of Woodrow Wilson, and it has been suggested, though I think without support, because of Wilson's age, that he played in the church-yard of the Black River Church. He was born in 1856, and his father went to Wilmington in 1875, when he was 19. Alderman delivered the eulogy at Wilson's funeral.

[45]Dr. Patrick L. Murphy was born Oct. 23, 1848 in Sampson County. He was educated at Hillsboro and the University of Maryland where he received an M.D. degree. He married Betty Bumgardner. He became the Superintendent of the Morganton State Hospital when it opened in 1888. He died Sept. 11, 1907 at Morganton.

[46]Bannerman, *op. cit.*

[47]Colin Lindsay. History declares he was born after his mother was buried alive. He was frequently in trouble with his Presbytery for excessive use of ardent spirits and an explosive temper. He opposed revivalism. He preached principally at Bethel, but also at Lumber Bridge and other places. Though he was deposed from the ministry his people adored and followed him. He died December 1, 1817, and is buried about the middle of Stewartsville Cemetery, near Laurinburg.

[48]Samuel Stanford. Dr. R. F. Campbell, speaking at the Centennial of Synod, 1813, said of him: "If the Synod ever erects a Hall of Fame, there should be placed upon its walls a conspicuous tablet to the memory of the Rev. R. A. Stanfield, who introduced the resolution that marked the change from the old order to the new." (page 58, *Centennial Addresses.*)

[49]Foote, *op. cit.*, *pp.* 177-178.

[50]See Footnote 21.

[51]See Footnote 16.

[52]He was born in 1768 and died in 1843. He served 50 years in the ministry. He was on two occasions Pastor at Fayetteville, and helped organize the first Church there in 1800. His fame has lived after him there, and also in the Poplar Tent Church Community in Concord Presbytery where he conducted a famous school.

[53]Information on him is meagre. He was a native of Moore County and died at the age of 39, ten years after ordination. See *General Catalogue*, Union Theological Seminary, 1807-1924, p. 53.

[54]No reliable information available on him. In a news article, in a Wilmington paper, July 13, 1961, it is said that he served Grove Church ten years, then went to Texas.

[55]See Footnote 52.

[56]S. D. Hatch. Information on him unavailable.

[57]*Ministerial Directory*, 353; Church bulletin for October 12, 1956.

[58]No information on him.

[59]*Directory*, p. 84.

[60]See Note 10.

[61]"Rockfish Presbyterian Church," a typescript, p. 1.

[62]*Directory*, p. 320. Other leaders who supported the women were Rev. W. M. Miller, Rev. Peter McIntyre, Rev. A. D. McClure, Dr. Charles G. Vardell, Dr. Egbert W. Smith, Dr. Walter W. Moore, Dr. Neil Anderson, Dr. Walter L. Lingle, and the Rev. George Atkinson.

[63]For full information on her, see Dudley, *op. cit.*, p. 50, Note 125.

[64]ibid.

[65]ibid.

[66]Frazer Hood, *If Ye Knew These Things*, p. 12.

[67]Campbell, *op. cit.*, p. 60.

[68]ibid., p. 61.

[69]Andrew J. Howell; See *Directory*, p. 332.

[70]*Minutes of Synod of N. C.*, 1936, pp. 340ff.

ROSTER OF MINISTERS WHO HAVE APPEARED ON THE ROLLS OF WILMINGTON PRESBYTERY

1868 - 1968*

RECEIVED

1868
Munroe, Hugh A.
Kelly, James
Shaw, Colin
Alexander, S. C.
Black, D. B.
Singleton, H. L.
Marable, B. F.
Sprunt, J. M.
McKinnon, Luther
Isler, S. H.

1869
Graves, N. Z.

1870
Burr, H. B.
McFadyen, Archibald
Kirkland, Alexander

1872
Dickson, A. F.

1873
Johnson, T. C.

1874
Payne, C. M.

1875
Wilson, Joseph R.
McMillan, George W.
Miller, R. A.

1876
McDonald, Kenneth

1877
Garriss, H. B.

1878
Chapman, R. H.

1879
Black, J. S.

1880
McAlpine, R. B.

1883
Rose, John M., Jr.

1884
Primrose, John W.
Phillips, A. L.

1885
Hoge, Peyton H.

1886
Stanford, John D.
Hines, J. J.

1887
McIntyre, Peter
McMullen, J. C.

1889
Miller, William McC.

1890
Smith, Letcher

1891
McClure, A. D.

1892
Jerkins, Michael**

1893
Newkirk, J. T.
Evans, Joseph
Wood, J. S.

1895
Rawlings, J. M.

1896
Wallace, B. E.
Wakefield, John
Robertson, Ivanhoe
Morton, Paul C.

1897
Lancaster, R. V.
Winecoff, J. E. L.

1898
Shaw, W. M.
Thomas, J. Stanley

1899
Williams, R. M.
McGeachy, D. P.
Lane, Edward E.

1900
Curtis, L. W.
Wells, Lucien E.

1901
Wells, John M.
Mann, R. M.

1902
Trawick, C. W.
Starbuck, V. H.
Story, J. C.

1903
Johnston, T. D.

1904
Crowley, J. S.
Currie, W. P. M.

1905
McCaskill, Kenneth

1907
Clark, P. L.
Carr, E. B.

1908
Plowden, J. M.
Sikes, W. M.

1909
Smith, F. B.

1912
Lapsley, R. A., Jr.
Davidson, W. W.
Newland, L. T.
Howell, A. J.
Koelling, H. W.
Thomas, James

1913
Baker, Wm. McI.
Eubank, W. H.

1914
Morton, W. W.

1915
Gibbs, J. M.
Mathis, George
Maxwell, A. S.

1916
Goodman, W. H.
Hollingsworth, W. F.
Purcell, J. W.

1917
Allen, Thomas P.
King, Robert

1918
Phipps, John R.
Young, J. W.
Stork, J. W.
Elmore, G. H.

1919
Caldwell, D. T.
Mann, J. O.
Sneed, H. L.
Beaty, H. F.

1920
DuBose, P. W.
Faw, G. R.
Murray, J. J.
Pardo, C. O.

1921
Cumming, W. C.
Fleming, N. N.
Oldham, George W.

1922
McGeachy, D. M.
Fleming, J. K.
Gilmour, A. D. P.
McBryde, J. M.
McClure, R. E.
Nicholson, W. A.
Worth, C. W.

1923
Davis, C. W.
Heller, C. B.
Currie, W. M.

1924
Fairly, J. L.
Myers, C. C.
Neill, W. B.
Plowden, J. M.
Smith, Wm. C.

1925
Clontz, R. C.
Pharr, J. T.
Wauchope, W. C.
Wilson, W. L.

1926
West, W. E.
Gibson, A. V.
Harness, S. G.
Tremain, M. A.
Williamson, D. L.

1927
Dulin, D. H.
Whitmore, J. H.
Knox, W. B.
Miller, J. W.
Murray, M. J.

1928
McCutchen, K. B.
Goodman, F. L.

1929
Johnston, F. S.
Poole, R. H.
Storey, C. H.

1930
Adams, P. C.
Boyd, J. A.
Poole, H. R.

1931
Knight, J. I.
Stell, L. I.
Sommers, M. O.

1932
Phipps, James R.

1933
Davis, J. M.
Hall, B. F., Jr.

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*Those who were dismissed and later received again are not repeated. Ordinations are not designated. After 1930 the date of reception is the year the name appears in the *Minutes of the General Assembly* rather than the exact year of reception by a Presbytery.

**Negro Evangelist, Stated Supply of Grace Sunday School, Beaufort, N. C., 1892-95.

1935

Farrior, S. C.
Kessler, L. W.

1936

Engle, R. M.
Jones, D. L.
Withrow, J. D., Jr.

1937

Worth, C. W.

1938

Thompson, E. F.
Wilson, G. A., Jr.

1939

Dickens, J. Ray
Echols, J. T.
MacQueen, M. C.
Potts, J. R.
Rose, B. L.
Seawright, K. C.

1940

Morrison, J. G.

1941

Kennedy, J. R.

1942

Carr, E. B.
Craig, C. B.
Crowe, Wm., Jr.
Ormond, B. F., Jr.
Wicker, W. M.

1943

Dudley, A. K.

1944

Bain, F. M.
Blain, C. R.
Bowling, J. K.
Cory, P. M.
Cowan, L. F.
Dotson, B. E.
Gammon, R. R.
Gleason, C. R.
Sprunt, D. W.

1945

Allison, W. H.
Farrior, N. P.
Rhodes, Daniel D.

1946

Axtell, J. V.
Brown, B. F.
Clarke, E. H.
Hood, W. B.
McLeod, J. D.
Smith, J. Murphy
Taylor, L. A.
Thompson, F. M.
Witherspoon, E. D.

1947

Bennett, W. C.
Garvin, James F.
Mosser, Cameron D. L.
Waggett, J. M.

1948

Bowles, D. A.
Goodman, W. H., Jr.
Lewis, F. W.
Marrow, James A., Jr.

1949

Murray, John E.
Newbold, J. M., Jr.
Stimpson, Millard G.
Whitener, Olin M.
Foley, W. L.
Conyers, Priestly

1950

Mann, J. W.
McBath, R. L.
Stevens, Neill G.
Little, W. F. F.

1951

Hayter, J. T.
Stegall, C. R.
Turner, Robert Lee
Ware, J. W.
Nisbet, J. A.
Tucker, Leslie

1952

Gwynn, Price H.
Hogue, S. Wylie
Houck, Samuel W.
McChesney, M. J.
Read, Fitzhugh T.
Ruff, Thomas B.

1953

Bird, Taylor
Hutcheson, F. C.
Kaylor, Hubert J.
McCann, Jerry C.
Oliver, Preston C.
Thomas, Samuel N.
Flowers, Norman H.
Kirby, Charles L.

1954

Clark, Fitzhugh
Doherty, George W.
Moore, Lardner C.
Williams, George B.
Steele, John S.
Walkup, John S.

1955

Hilton, Horace H., Jr.
McChesney, Charles S.
MacLeod, Joseph B.
Perkins, Richard F.
Plexico, J. Clyde
Russell, J. S., Jr.

1956

Daniel, Alvis M.
Erwin, Reid H.
Harriss, Albert G.
McGinnis, J. W.
Snively, Stadford T.

1957

Smythe, Wm. S.
Mitchell, Harry D.
Irvine, John M.
Stevenson, John L.
Johnson, Richard K.
Wilkins, Robert J.
McLean, C. H.
Andrews, Richard S.
Connette, Edward G.

1958

Oterson, Adolf, Jr.
Cook, John S.
Rawles, Ira H.
Jenkins, David B.
Rock, Robert B.
Brown, J. W.
Williams, Charles
Mackinnon, John R.
Elliott, Frank A.

1959

Terry, Wm. H.
Reaves, Henry L.
Atwood, James E.
Lewis, Herbert T.
Sowerby, Geo. F. II
Burns, Wm. P.
Davis, Eugene B.
Pauley, Wm. E., Jr.
Torsch, Edward F.
Mitchell, Harry P.
Wells, Henry L.
Wagner, Joseph C.
Schotanus, W. M.
Ledbetter, R. S.

1960

Willis, Henry L.
Graham, Randolph W.
Womack, Francis M.
Richardson, L. A.

1961

Holshouser, J. R.
Skinner, J. Don
Link, Robert S.
Vaughn, W. C.
Frisby, J. R.
Tubbs, James B.

1962

Horne, Roger E.
Jackson, John H.
Childress, R. W.
Albright, Fred P., Jr.
Perkins, Wm. T.
Gross, Edward B.
Cooper, Drayton
Viser, John G.

1963

Bain, Neil H.
Sell, James H., Jr.
Link, Wm. E.
Childs, Robert R.
Patterson, S. Curtis
McDaniel, F. W., Jr.
Goodwin, Harry R.
Pepper, Claude G., Jr.
Campbell John D.
Wilkerson, John A.

1964

Sydnor, Clement A.
Sawyer, Geo. F.
Phillips, Z. J. III
Basham, R. R., Jr.
Burns, Robert E. III
Thomas, Edwin G.
Cousar, James E., Jr.

1965

Wilson, Richard G.
Mullis, Troy D.
Brown, Otis C.
LaPrade, Lester N.
Holshouser, W. L., Jr.
Jones, Jerome C.
Parks, Jesse M.
McCutchen, Wm. A., Jr.

1966

Jeanneret, Harry K.
Morton, Paul C.
McNeill, Odis M.
Beale, Joseph D.
Ligon, J. Wendell

1967

Tredway, M. W.
Dail, John R.
Love, Murray E.
Plott, Ted J.
Dellert, James R.
Flannagan, Wm. M.
Moore, Charles R.

1968

Alexander, John L.
Davis, Kenneth K.
McClung, G. A.
Rice, James M.
Hess, Curtis C.
Fisher, Herman E.
McCutchen, Chalmers
Clegg, Charles
Porter, W. Clark III
Wines, Robert C.
Kennerly, Ira A.
Douglas, M. T.
Spence, Thomas K., Jr.
Currie, Thomas W.
McMillan, Neil M.
Todd, Wm. H.
McChesney, Graham C.
Smith, Cothran G.
Orders, J. William

MODERATORS OF WILMINGTON PRESBYTERY

1868 - 1886

1. Rev. Colin Shaw—F 1868
2. Rev. James M. Sprunt—S 1869
3. Rev. D. B. Black—F 1869
4. Rev. N. Z. Graves—S 1870
5. Rev. James Kelly—F 1870
6. Rev. H. A. Monroe—S 1871
   No moderator listed in F 1871
7. Rev. A. McFadyen—S 1872
8. Rev. Colin Shaw—F 1872
9. Rev. H. B. Burr—S 1873
   No moderator listed in F 1873
10. Rev. T. C. Johnson—S 1874
11. Rev. S. H. Isler—F 1874
12. Rev. B. F. Marable—S 1875
13. Rev. Joseph R. Wilson, DD—F 1875
14. Rev. Alex Kirkland—S 1876
15. Rev. C. M. Payne—F 1876
16. Rev. R. A. Miller—S 1877
17. Rev. K. McDonald—F 1877
18. Rev. B. F. Marable—S 1878
    No Fall meeting.
19. Rev. R. H. Chapman—S 1879
    No Fall meeting.
20. Rev. Geo. W. McMillan—S 1880
    No Fall meeting.
21. Rev. James Kelly—S 1881
22. Rev. Colin Shaw—F 1881
23. Rev. R. B. McAlpine—S 1882
24. Rev. S. H. Isler—F 1882
25. Rev. J. T. Black—S 1883
26. Rev. John M. Rose, Jr.—F 1883
27. Rev. C. M. Payne—S 1884
28. Rev. Geo. W. McMillan—F 1884
29. Rev. Joseph R. Wilson, DD—S 1885
30. Rev. Kenneth McDonald—F 1885
31. Rev. Alex L. Phillips—S 1886

STATED CLERKS

1. Rev. Luther McKinnon, F 1868—F 1871
2. Rev. James M. Sprunt, F 1871—F 1884
3. Rev. Archibald McFadyen, S 1885—

TREASURERS

1. RE J. C. Smith, F 1868—F 1870
2. RE Alexander Sprunt, F 1870—S 1875
3. RE John McLaurin, S 1875—

TABLE I—ORIGINAL CHURCHES, MINISTERS, AND STATISTICS OF WILMINGTON PRESBYTERY

Extracted from Fayetteville Report, November 1, 1867 to May 6, 1868

Churches and Ministers	Com'cants			Bapt.		S.S.	Funds Collected								
	Added on Exam.	Added on Cert.	Total Comm.	Adults	Infants	No. Children Enrolled	Sustentation	Foreign Missions	Education	Publication	Presbyterial	Ministers Salaries	Congregational	Miscellaneous	Total
Beaver Creek, P*, (Cobb's Mill) S. H. Isler, P., Kinston	8	—	16	7	2	20	$ 1.00	$ — —	$ — —	$ — —	$ — —	$ 56	$ — —	$ —	$ 57.00
Beth Car, V.*	2	—	26	—	1	—	13.00	— —	10.00	10.00	— —	294	— —	5	332.00
Black River Chapel, P. S. C. Alexander, P.	2	1	175	1	—	—	37.00	5.00	5.00	5.00	15.00	433	218	25	743.00
Brown Marsh, P. James Kelly, P.	2	1	145	—	1	35	17.00	— —	— —	— —	— —	220	250	—	487.00
Catharine Lake* (Richlands) (Not yet organized)	1	—	8	1	1	—	2.00	1.00	— —	1.00	— —	100	— —	2	106.00
Clinton, S.S. B. F. Marable, P.	2	—	53	2	2	20	5.00	— —	5.00	— —	— —	— —	375	25	410.00
Elizabethtown, V.*			8	—	1	—	10.00	— —	5.00	— —	— —	76	— —	—	91.00
First, Wilmington, P. H. L. Singleton, P., Wilmington	20	15	135	6	12	167	144.00	130.00	20.00	27.00	30.00	2,500	4,500	200	7,551.00
Goldsboro, S. S. L. McKinnon, S. S., Goldsboro	6	12	37	3	—	50	10.00	— —	4.00	— —	12.00	— —	449	—	475.00
Grove, P.* J. M. Sprunt, P., Kenansville	12	—	—	2	—	66	26.00	5.00	5.00	5.00	— —	191	— —	20	252.00
Hopewell, S. S. Colin Shaw, S. S., Blk. Riv. Chap.	1	3	107	—	3	50	.75	1.00	1.00	1.00	— —	— —	— —	—	3.75

Keith, S. S.*															
Colin Shaw, S. S., Blk. Riv. Chap.			34			24									
Moore's Creek, S. S. (Caswell)															
Colin Shaw, S. S., Blk. Riv. Chap.			25				12.00						200		212.00
Mount Horeb, P.															
James Kelly, P. Brown Marsh	4	1	38		4	25							150	200	350.00
Mount Williams, S. S.															
Colin Shaw, S. S. Blk. Riv. Chap.		2	38			18	7.00				3.00		73		83.00
Mount Zion, S. S.	2	3	45	1	1		6.00			10.00	4.00	50		10	80.00
Oak Plane, P.															
B. F. Marable, P. Clinton			50		1	40	6.00	3.00			17.00	250	300	25	601.00
Pike, P.															
D. B. Black, P. Burgaw	1		22	1			18.40	2.43	2.43	2.43	5.00	76	175	45	326.69
Rockfish, P.*															
D. B. Black, P., Burgaw			27									200			200.00
Second, Wilmington, V.*						75									
South River Chapel, P.															
S. C. Alexander, P., Blk. Riv. Chap.			28	1	1	18	15.64	3.64	3.64	3.64	10.14	135	268	30	469.70
Springvale, S. S.															
B. F. Marable, P.			22		1		5.00		3.00		3.00		250	8	269.00
Union (in Duplin), P.*															
J. M. Sprunt, P., Kenansville			37									400			400.00
White Plains, S. S.*															
H. A. Monroe, S. S. Brown Marsh	29		60	8	8	30	1.00	1.00	1.00	1.00				3	7.00
Whiteville, S. S.*															
H. A. Monroe, S. S. Brown Marsh			14											3	3.00
TOTALS	92	38	1150	33	39	638	$336.79	$152.07	$65.07	$66.07	$99.14	$5,131	$7,258	$401	$13,509.14

*Information for these churches obtained from nearest year available, 1866-1873.

TABLE II — STATISTICS 1872-1967

Year	Adult Bapt.	Infant Bapt.	Communicants	S. S. Roll	Foreign Miss. (World Miss.)	Home Missions (Church Ext.)	Pastors' Salary	Current Expenses	Building Expenses	Total Benevolences	Total Gifts
1872	38	70	1,127	876	$ 167	$ 506	$ 5,081	$ 7,764	$ ___ ___	$ 926	$ 8,690
1875	51	67	1,401	547	208	1,078	5,360	8,052	___ ___	1,884	9,936
1880	34	51	1,735	868	503	199	3,393	12,642	___ ___	1,296	13,938
1885	65	56	1,603	1,030	703	359	8,310	11,050	___ ___	1,704	12,754
1890	40	69	2,485	1,266	2,218	1,282	7,369	15,269	___ ___	4,269	29,538
1895	79	72	3,093	1,601	2,149	235	8,755	54,590	___ ___	5,749	60,339
1900	44	54	3,412	1,757	1,086	170	6,555	15,879	___ ___	5,633	21,512
1905	89	67	3,845	2,080	3,228	305	9,266	19,251	___ ___	10,080	29,331
1910	126	87	4,578	2,901	26,442	507	25,300	40,666	___ ___	43,559	84,225
1915	170	83	5,379	4,464	23,428	12,164	15,117	31,898	___ ___	49,284	81,182
1920	232	124	7,051	6,050	29,685	43,045	__ ___	36,768	___ ___	122,574	159,342
1925	337	139	7,898	7,113	33,823	27,521	38,754	121,451	___ ___	132,100	253,551
1930	181	81	7,625	6,484	26,927	15,223	41,918	101,003	83,892	67,784	252,679
1935	130	39	7,974	6,612	23,470	9,330	51,991	93,733	8,872	50,913	153,518
1940	321	75	8,546	6,989	10,646	12,485	41,894	41,299	13,211	40,368	136,772
1945	212	118	9,190	7,071	17,108	23,945	52,762	68,427	26,900	80,622	156,711
1950	312	169	10,696	8,209	23,369	32,111	85,217	135,890	118,448	113,739	453,294
1955	332	218	12,641	11,545	31,485	41,241	__ ___	417,346	203,311	166,126	786,783
1960	234	239	12,832	12,196	34,550	13,080	__ ___	576,159	216,124	185,208	977,491
1965	242	182	11,839	10,711	34,127	10,817	__ ___	670,014	264,675	246,166	1,180,155
1967	226	130	12,380	9,027	__ ___	__ ___	__ ___	775,047	206,616	254,689	1,236,352

RULING ELDERS OF WILMINGTON PRESBYTERY

LISTED IN ORDER AS THEY APPEAR

IN MINUTES, 1868-1884

1. James Garrison—Keith, F 1868; S 1870
2. J. W. Wright—Clinton, F 1868; F 1876
3. J. M. Murphy—Moore's Creek. F 1868
4. Dr. C. T. Murphy—Oak Plain, F 1868; S 1869; S 1870; F 1870; F 1871; S 1872
5. B. F. Grady—Clinton, S 1869; S 1870; F 1874
6. J. K. Morisey—Spring Vale, S 1869
7. John Everitt—Goldsboro, S 1869; F 1870
8. J. S. Hand—Pike, S 1869
9. H. W. Beatie—Black River Chapel, F 1869; S 1874
10. Thomas Graves—Clinton, F 1869
11. E. N. Robinson—Beth Car, S 1870; S 1872; F 1883
12. N. T. Harris—Mt. Horeb, S 1870
13. Benjamin Whitfield—Goldsboro, S 1870
14. J. C. Wooten—Beaver Creek, S 1870
15. J. C. McMillan—Mt. Zion, S 1870
16. C. H. Robinson—Wilmington First, S 1870; F 1883
17. E. W. Kerr—Black River Chapel, F 1870; Clinton, S 1874
18. J. H. Hicks—Union, F 1870
19. P. Murphy—Oak Plain, S 1871
20. S. W. Caldwell—Goldsboro, S 1871; F 1874; F 1875
21. J. C. Wootin—Cobb's Mill, S 1871; S 1872
22. James Murphy—Black River Chapel, F 1871
23. D. C. Humphrey—Swansboro, S 1872
24. J. D. Currie—Brown Marsh, S 1872
25. W. K. Cromartie—Mt. Horeb, S 1872; S 1877
26. James Dickson—Grove and Union, F 1872
27. C. S. Kerr—Black River Chapel, S 1873
28. M. McLeod—Brown Marsh, S 1873; S 1874
29. Charles Duffy—Catharine Lake, F 1873
30. James A. Kelly—Brown Marsh, F 1873
31. Sam Northrup—Wilmington First, F 1873
32. Jno. H. Murphy—Moore's Creek, S 1874; F 1883
33. W. D. Pearsall—Grove and Union, S 1874
34. C. G. Cox—Catharine Lake, S 1874
35. P. W. Wooley—White Hall, S 1874; S 1876
36. A. J. Brown—White Hall, F 1874
37. John H. Maxwell—Whiteville, S 1875
38. W. H. Sellars—Whiteville, F 1875
39. E. T. Pryford—Pike and Rockfish, S 1876
40. J. W. Colvin—Moore's Creek, S 1876
41. W. T. Thompson—Grove and Union, S 1876
42. J. T. Player—Richlands & Mt. Williams, S 1877; F 1883
43. Samuel Player—Richlands & Mt. Williams, F 1868; F 1871; S 1874; S 1875; S 1877; S 1879; S 1881; F 1882
44. John McLaurin—Wilmington First, S 1872; S 1875; F 1876; S 1877; F 1877; S 1878; F 1878; F 1879; F 1881; S 1882
45. R. T. Bowden—Pike & Rockfish, F 1877
46. G. S. Carr—Mt. Zion. F 1869; F 1870; F 1871; F 1872; S 1873; S 1876; F 1877; S 1881; S 1882; S 1883
47. Aaron M. Colvin—Moore's Creek, F 1876; F 1877; S 1883
48. James L. Corbett—Black River Chapel, F 1877; S 1879; S 1882; F 1882
49. D. McMillan—Topsail, F 1871; F 1872; F 1873; F 1874; F 1875; F 1877; S 1878; S 1879; S 1880; S 1882; S 1883
50. H. Broadhurst—Mt. Olive, S 1875; F 1877; S 1878; F 1878
51. Harvey Cox—Richlands, S 1873; F 1875; F 1877; S 1878; S 1882
52. J. H. Moore—Hopewell, S 1878; S 1883
53. J. H. Alderman—Pike & Rockfish, S 1878
54. James W. Boney—Mt. Zion, S 1875; S 1878
55. J. F. Dunn—Whiteville & White Plains, S 1878; F 1878; S 1880; S 1881
56. R. W. Moore—Keith, F 1871; S 1873; S 1874; S 1878; S 1880
57. Joseph H. Carr—Grove & Union, S 1878; F 1881
58. H. W. Beatty—Black River Chapel, S 1875; F 1876; S 1877; S 1878; S 1880
59. Alex Sprunt—Wilmington Second, F 1871; S 1872; S 1873; S 1874; S 1875; S 1876; S 1878; F 1878; S 1880; F 1880; S 1882; S 1883
60. B. Bender—Seminary, S 1878
61. T. B. Hyman—Goldsboro, S 1877; S 1878; S 1879; S 1880; F 1880; S 1881; S 1882; S 1883

62. L. W. Robinson—Oak Plain, S 1874; S 1875; S 1876; S 1878; F 1878
63. A. J. Brown—White Hall, S 1878
64. W. H. G. Beatty—South River Chapel, S 1870; S 1878; S 1880
65. W. A. Faison—Spring Vale, F 1870; S 1876; F 1878; F 1881; S 1882
66. W. J. Boney—Pike & Rockfish, F 1871; S 1872; F 1878; S 1879; S 1880; F 1881; S 1883
67. R. W. Collins—Keith, F 1878; S 1879; S 1881; F 1881; S 1882; S 1883
68. A. R. Hicks—Grove & Union, F 1878; S 1879; F 1881
69. J. W. Gerlick—Goldsboro, S 1876; F 1878; F 1879
70. W. J. Cromartie—South River Chapel, F 1868; S 1869; F 1870; F 1871; S 1872; S 1873; F 1874; S 1875; F 1876; F 1878; S 1879; S 1881; F 1881; F 1882; S 1883; F 1883
71. W. T. Bannerman—Hopewell, F 1869; F 1871; F 1873; S 1875; S 1879; Burgaw, S 1880; S 1881; F 1881
72. A. Southerland—Mt. Zion, F 1871 S 1874; S 1879; F 1883
73. J. C. Smith—Wilmington First, F 1868; F 1871; S 1874; S 1879
74. John Colville—Wilmington Second, S 1877; S 1879; F 1879; S 1880; S 1881; F 1882
75. A. H. Perry—Whiteville & White Plains —S 1879
76. J. H. Ballentine—Brown Marsh, F 1876; F 1879; F 1881; F 1882
77. J. A. Faison—Union, S 1880; S 1881; F 1883
78. John M. Johnston—Mt. Horeb, F 1873; F 1875; S 1880; F 1882
79. W. N. Whitted—Beth Car, S 1880
80. D. T. Burney—Brown Marsh, S 1775; S 1880; F 1883
81. James W. Cromartie—Elizabethtown, F 1773; S 1880
82. B. F. Hall—Wilmington First, S 1880; F 1880
83. J. W. Fountain—Richlands, S 1880; S 1881; F 1882; S 1883
84. James N. Henry—Moore's Creek, S 1880; F 1882
85. J. J. Frazier—Whiteville, S 1880
86. D. J. Clarke—White Plains, S 1880
87. M. H. Wooten—White Hall, S 1880; S 1881
88. George S. Kirby—Goldsboro, S 1880; F 1881
89. J. W. Boney—Rockfish, F 1869; S 1870; F 1871; F 1874; F 1875; F 1876; S 1877; S 1881; F 1882
90. James B. Carr—Grove, F 1869; F 1871; S 1881; F 1883
91. R. J. Southerland—Mt. Olive, S 1776; S 1881
92. H. J. McMillan—Topsail, S 1881; F 1881
93. Neill Graham—Mt. Horeb, F 1868; S 1876; S 1881; F 1881; S 1883
94. W. N. Campbell—Brown Marsh, S 1881
95. S. T. Buie—White Plains, S 1872; F 1876; S 1881
96. H. E. Shaw—Black River Chapel, S 1881
97. B. F. Sanders—Hopewell, F 1868; F 1881; S 1882
98. W. I. Thompson—Union, F 1881
99. Warren Johnson—Clinton, F 1881
100. John W. Stokes—Oak Plain, F 1881; S 1882
101. Robert McDougal—Wilmington Second, F 1881; F 1881; F 1883
102. W. B. Whitfield—White Hall, F 1881
103. C. Johnson—Black River Chapel, F 1881
104. A. F. Burney—White Plains, F 1881
105. John Hand—Pike, S 1875; S 1882
106. G. B. Carr—Rockfish, F 1872; S 1882; F 1883
107. James W. Colin—Moore's Creek, S 1882
108. W. M. Hand—Burgaw, S 1882
109. R. T. Williams—Mt. Williams, F 1873; F 1875; S 1882
110. H. A. McEachern—Whiteville, S 1882
111. D. G. Robeson—Mt. Horeb, S 1882
112. I. R. Faison—Union, S 1882; F 1882; S 1883
113. T. J. Morisey—Clinton, S 1882
114. A. R. Hicks, Jr.—Mt. Olive, S 1882; S 1883
115. J. A. Bordeaux—Pike, F 1882; S 1883
116. E. C. Smith—Oak Plain, F 1882
117. T. W. Boney—Mt. Zion, F 1882
118. E. W. Kerr—Clinton, F 1882
119. B. G. Worth—Wilmington First, F 1882
120. D. J. Bordeaux—Keith, F 1871; F 1882
121. W. H. Williams—Grove, S 1883
122. J. M. Benton—Elizabethtown, S 1883; F 1883
123. George Chadbourn—Wilmington First, S 1883
124. J. R. Bannerman—Mt. Williams, S 1883
125. J. W. Cowan—Burgaw, S 1883; F 1883
126. Henry Farrior—Mt. Olive, F 1883
127. J. M. Corbett—Black River Chapel, F 1883
128. H. W. Burwell—Goldsboro, F 1883
129. M. J. Boney—Duplin Road, S 1885

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